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RELIGION AND TELEVISION

A Research Report by
The Annenberg School of Communications,
University of Pennsylvania
and the Gallup Organization, Inc.

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SUMMARY

A committee of more than 30 mainline and independent church groups commissioned a research team of The Annenberg School of Communications at the University of Pennsylvania and the Gallup Organization of Princeton, N.J., to conduct a two-year research project on Religion and Television. The research included an analysis of the content of religious programs of television and a national and two regional surveys of viewers of religious and other programs. The Annenberg School research team was responsible for writing this integrated final report.

We have focused on central and dynamic aspects of American life that have received surprisingly little social scientific attention. Even the popular media have treated religious movements - at least until recently - as bizarre and anachronistic.

Nevertheless, the "fundamentalist" upheavals that have shaken large parts of the world seem to have found an echo in the rise of the "electronic church" on American television. With our legacy of puritanism, populism, and evangelicalism, and our distinction as the world's heaviest users of television (7 hours a day in the average television household, and still rising), we may indeed be considered fertile ground for some sort of electronic revival.

This study was conceived against a background of ferment and change in traditional religious involvement coinciding with the rise of commercial television and later of the religious television ministries. There was a general lack of information but abundance

of speculation about the role of religion on television and in the lives of viewers.

Many questions were asked. Is religion on television more religion than television or more television than religion? Is the "electronic church" a central or peripheral current of religion, and society? Does it reach out to new groups or does it preach mostly to the already converted? Who are its viewers and what attracts them? Do the television ministries siphon off members and money from mainline or other local churches (and church programs on television) or do they recruit members and contributions by reaching broader constituencies? What is the world and the world view presented by religious television programs and how do they relate to mainline churches and to general commercial television? What are their social and political as well as strictly religious messages and lessons?

In the report that follows, we have attempted to address these questions. The answers came from a comprehensive and intensive study of religion and television as integral parts and organic expressions of significant currents in American life.

The audience

The audience for religious programs on television is not an essentially new, or young, or varied audience. Viewers of religious programs are by and large also the believers, the churchgoers, the contributors. Their viewing of religious programs correlates with all important measures of religiosity. It appears to be an expression, confirmation, and cultivation of a set of religious beliefs and not a substitute for them.

The profile of the audience for religious programs tends to be fairly coherent and well-defined. It is what religious audiences have always been: somewhat older, lower in education and income, more conservative, more "fundamentalist," and more likely to live in rural areas and in the South and Midwest than those who do not watch religious programs. The size of the audience is more stable and compact than has often been supposed. Our calculations indicate that the regular viewers of any religious programs of any denomination number about 13.3 million, or 6.2 percent of the estimated total number of persons in television households.

Local religious programs do not extend the viewing audience. Those who watch local programs also watch the syndicated television ministries (defined as programs by denominations existing primarily through broadcasting.) Cable viewing does not seem to extend the viewing audience; on the whole, viewers of religious programs are no more likely than non-viewers to have cable television in their homes.

The television ministries, therefore, serve a stable and coherent national constituency. They appear to reach a broader group mostly on Sundays when the most diverse viewing public is available for all television programs.

Viewers of religious programs are drawn by content they cannot find elsewhere on television. In fact, their dissatisfaction with the "prevailing moral climate" (much of which, of course, comes to them through and from television) may be one of the most distinctive bonds between religious programs and their viewers. The sermons, the preaching, the music, the experience of "having your spirits lifted" and "feeling close to God" are frequently expressed satisfactions that viewers derive from religious programs.

Those who do not watch religious programs on television -- the majority of the younger and more "upscale" type television viewers -- are more likely to be disinterested than hostile. Only one in four express any objections (mostly to the emphasis on solicitation of funds), but three in four switch channels rather than watch religious programs.

The key distinctions between viewers and non-viewers of religious programs, besides the demographic, are religious and philosophical. Non-viewers are less likely to hold conservative, evangelical or "fundamentalist" beliefs. Only a third (as opposed to half of the viewers of religious programs) express dissatisfaction with the prevailing moral climate. The same relative proportions consider evangelicalism and missionary work the main goal of the church. Conversely, only one-fifth of the viewers of religious programs, but one-third of the non-viewers, believe that the church should be "working for social justice."

Therefore, social, political, and moral (including sexual) as well as strictly religious issues need to be examined to find the role and significance of religion on television and in the lives of viewers. Before we do that, however, we need to deal with the institutional relationships between religious programs on television, particularly the most prominent television ministries, and the local churches. That examination will also lead us to look at the relationships of religious and general television.

Effects on local churches

The television ministries have been suspected of causing or at least contributing to the erosion of mainline church membership, financial contributions, and general participation. Our study has found no support for that charge. Viewers of religious programs, including the prominent television ministries, are no less likely than non-viewers to attend, contribute to, and participate in local church activities. Frequent churchgoers see little or no conflict between their participation and viewing. A personal "closeness to members" of one's local church is one of the few if not the only reason advanced for local church attendance that television ministries could not serve.

In other words, religious program audiences find no conflict between syndicated religious television programs and more traditional forms of worship. They see them as complementary and mutually reinforcing activities rather than as substitutes for one another. Further, those who contribute more to these programs do not correspondingly contribute less to their local churches.

Patterns of viewing specific "types" of programs confirm these findings. Viewers of religious programs who are less "fundamentalist" or belonged to mainline churches are no more attracted to "local" than to syndicated programs. The most prominent syndicated weekend television ministries find the broadest audience for religious television.

Two "mainstreams" -- religious and general television

If no basic or perceived institutional conflict exists between religion on television and religion in the local churches, that does not necessarily mean that religious programing with its evangelical and fundamentalist mainstream, is the universal or central current of American life. A conflict with established forces exists. The central expression of those forces, however, is not so much (or no longer) mainline religion and local churches as that newer and pervasive cultural arm of secular society: general television.

Religious programs on television express and cultivate a fairly stable and coherent world view of ideas, images, and conceptions that competes less with mainline religion or the local church than with the equally stable and coherent, but broader and in some important respects divergent, world of commercial television itself.

Our research project of over 15 years on the nature and functions of television, called Cultural Indicators, has demonstrated that its central dynamics can be seen as the cultivation of relative stability and homogeneity of outlooks that tends to absorb otherwise divergent conceptions into its mainstream. We call our theory "mainstreaming" to describe the tendency of viewers of television coming from otherwise divergent backgrounds to respond and act in relatively similar ways, compared to light viewers from the same groups. In other words, television tends to erode or overcome demographic, geographic, and other differences that traditionally distinguish different groups of people. Successive generations of heavy viewers of television, drawn from groups whose outlooks traditionally differ, tend to be more similar; they "converge" upon television's mainstream.

We have found in this study that there are, in fact, two somewhat overlapping but also fairly distinct television "mainstreams," the religious and the general. We have examined the mechanisms and issues of their divergence and convergence. That examination consists of two parts.

The first part, called message system (or content) analysis, observes the clear-cut and unambiguous features of the world of ideas and people presented in our samples of television ministry and mainline church programs. These features form potential "lessons" for viewers. The second part of the examination consists of what we call cultivation analysis which is the attempt to ascertain which of these lessons, if any, television does in fact cultivate in the attitudes and behaviors of different types of viewers.

First we shall summarize the highlights of our message system analysis and then discuss the various features of religious and general television programing in connection with the conceptions and behaviors that the two "mainstreams" tend to cultivate.

The messages of religious television

In their essential features, the contents of evangelical and mainline religious programs do not present as much of a contrast as has been supposed. Discussion of political issues occurs in over half of both television ministry and mainline programs (but only one-third of general prime-time drama television programs). The television ministries are more likely than mainline church programs to ask for money, with the prominent television ministries making the most numerous requests and asking for greater amounts.

Social and moral issues are discussed on both television ministries and mainline church programs. The most prominent of the television ministries are, however, more likely than the other groups to focus on these issues. Religious and theological issues are not discussed with any great frequency. When mentioned at all, they are most likely to be discussed on the prominent television ministries.

With regard to the participants in these programs, there are several important findings. First, men outnumber women by a considerable margin in all religious programs. In this and several other respects, the people who inhabit religious television are similar to the characters who populate the fictional world of prime-time drama. Women are generally younger than the men. Minorities, especially minority women and all Hispanics, are under-represented in these programs relative to their numbers in the general population.

About half of the women in major roles and one-fifth of all women participants are professionals. However, they are rarely, if ever, in the role of clergy and rarely quote the Bible. They are more likely than men to suffer from personal problems or physical ailments. Overall, women in religious programs have little authority and power, much like women in prime-time drama. On the other hand, as on prime time, men are in charge. They have roles of authority, are the clergy, quote the Bible, and do not suffer from as many ailments and/or personal problems as women.

The conservatism of religious programs is also apparent in the condemnation, much more frequent than on commercial television, of abortion, homosexuality, and other behavior perceived as deviant. "Sinful sexual conduct," for example, was addressed in one out of every four religious programs.

The emphasis on personal problems and ailments (placing an unequal burden on women) focuses on family tensions, financial and health problems, unemployment, and physical handicaps. The most prominent television ministries tend to dwell most on these personal problems and ailments, and prescribe spiritual solutions or (in one out of four programs) financial contributions.

The lessons of television -- religious and general

As we might expect, a higher percentage of heavy viewers of religious than of general programs say that religion is "very important." Furthermore, groups (such as the younger, more educated, etc.) who, when they are light viewers, are the least likely to attach great importance to religion, show the largest margin of difference between their estimation of religion's importance as given by light versus heavy viewers. In other words, they "come into the religious television mainstream" from the greatest distance.

General commercial television viewing may supply or supplant (or both) some religious satisfactions and thus lessen the importance of religion for its heavy viewers. Demographic groups whose light viewers of television are most likely to find religion important, such as older, lower-income, lower-education, and non-white respondents, distance themselves the most as heavy viewers of general television from that high estimate of religion's importance. When viewers sharing these characteristics do not watch religious programs on television they blend into the heavy viewing general television mainstream which seems to displace, if not replace, religion as an important part of their lives.

Overall, more than one out of four religious programs mentions local churches and 13 percent urge viewers to attend. Television ministries tend to mention local church services even a little more than do mainline local programs.

It is not surprising, therefore, that watching religious programs goes hand-in-hand with both attendance at and financial contributions to the local church. Nor is it unexpected to find that heavy viewers of general television are less likely to attend and contribute to the local church than are light-viewing members of the same groups. The differences are again especially striking for the groups that otherwise attend and contribute (and also watch religious television) the most; as heavy viewers of general television they are the most distant from their light-viewing counterparts in terms of church attendance and contributions.

Expressions of confidence in leaders of local churches (and to a lesser extent of organized religion) conform to the directions of the two mainstreams. Heavy viewers of religious television programs express greater confidence in both than do light viewers. Those who watch general television express lower confidence levels regardless of the amount of viewing.

The contrast between religious and general television is evident in the likelihood of reading the Bible, an activity noted or shown in nine out of ten religious programs but virtually absent from commercial programs. Predictably, viewing religious programs tends to contribute to the likelihood of Bible reading while general television viewing correlates with non-reading.

Equally apparent is the tug and pull of the two mainstreams in cultivating a "religious experience." Viewers of religious television are of course more likely to report having had such an experience, by margins of about a third of all groups of light versus heavy viewers of religious programs. But heavy viewers of general programs are less likely than light viewers to have had a "religious experience."

Now we come to those features of religion that seem to find some resonance on both religious and general television. Praying "frequently" to God, taking the Bible literally, believing that "Jesus Christ will come again," and agreeing that miracles do occur today are of course sentiments cultivated by viewing religious programs. However, they are not necessarily countered by commercial television and, for some groups, they become even more likely. For example, college-educated respondents, who are, on the whole, less likely than most other groups to pray frequently and to believe in the literal interpretation of the Bible or in miracles and the Second Coming are significantly more likely as heavy viewers to do so by margins of about 7-9 percentage points difference between college-educated light and heavy viewers. For some groups, these religious beliefs may find supporting lessons in the world of general television. However, for matters of religious importance, experience, participation, and dollars, the churches' principal competition is not the television ministry but general television.

We have seen that the features that set the two mainstreams apart do not necessarily set them on a collision course. In some respects, religious television programs extend tendencies farther than general television can go, and in others general television shares certain features for certain groups with religious programs. A further examination of these two types of relationships made in the summary of our findings on social, political, and sexual attitudes.

Social, political, and sexual attitudes

The religious television mainstream tends to run conservative and restrictive rather than permissive. The general television mainstream tends to run politically "moderate," also more restrictive than permissive, and populist but not puritanical.

Heavy viewers of religious programs are more likely than non-viewers to describe themselves as conservatives, oppose a nuclear freeze, favor tougher laws against pornography, and report voting in the last general election. Heavy viewers of general television tend to describe themselves as political moderates, are more likely to favor a nuclear freeze, are not as concerned with pornography (or, as we have seen before, with the "moral climate"), and are far less likely to say they voted in a general election. The coherent mobilizing power of religious television, rather than its reach or scope, represents its political clout.

The vigorous cultivation of traditional sexual values is one of the most distinctive features of religious programs, and especially of the television ministries. General television does not appear to cultivate as consistently, if at all, the traditional sexual values associated with religious program viewing. The pattern appears to be more that of mainstreaming, with older and younger groups of heavy viewers positioned closer to the middle (and to each other) than their light-viewing counterparts.

Similar patterns were found for conceptions of the role of women in the family and in society. The viewing of religious programs supports belief in more traditional female roles. The viewing of general television suggests more of a mainstreaming pattern, in that it tends to cultivate a less traditional concept among older and a more traditional concept among younger heavy viewers.

The "electronic church," with its prominent television ministries, expresses a fairly stable, coherent, and conservative world view that serves more to rally believers than to recruit or convert others. Its regular viewers tend to be older, more "fundamentalist," and lower in income and education than non-viewers. They are greatly dissatisfied with what they perceive to be contemporary morality and interested in spreading the Gospel more than social justice. For them, watching religious television is an expression of belief and an experience that is not inconsistent with, and may even complement, local church attendance and contributions.

The world presented and the world view expressed on the television ministries may compete more with commercial television than with mainline religion. Television itself may cater to needs that religion used to satisfy while presenting attractions and gratifications that counter some religious beliefs and absorb others in its broad and popular mainstream.

II

THE PROJECT AND THE RESEARCH BACKGROUND

The decade since the mid-1970s marked the rise of independent religious television programs and ministries in social and political as well as religious significance. The research reported in these pages was designed to study systematically the content, viewers, and functions of these programs and ministries in the context of more traditional religious broadcasting and of general television viewing in the United States.

The project addressed the objectives set forth in a letter of solicitation for proposals that came from an ad hoc committee of religious leaders "representing evangelical, mainline, protestant, ecumenical, Roman Catholic, and 'electronic church' religious groups." (Subsequently it was decided that the term "television ministry" would be used to characterize programs and denominations whose primary existence and functions were in and through television, as distinct from denominations traditionally existing and functioning primarily through local churches.) The solicitation described the objectives of the research in these terms:

> The rapid spread of television in the United States has coincided with great ferment, change, and critical transformations in religious life. Recent studies show that television viewing generally has an inverse correlation with religious beliefs and practice. On the other hand, television can also extend religion into new areas. Does religious television bypass, reinforce, displace, supplement, replace, or can it perhaps incorporate, the church? Does it satisfy or counter religious needs and values? Does it undermine or support church participation?

What religious approaches to and through television achieve what types of results? With what groups or people? In general, what opportunities and risks are involved in relating a system of religious beliefs and practices to the television systems which now pervade the cultural life of our society?

We seek proposals for research that will address these questions in four general areas. These are (1) the nature of the viewing audiences; (2) the content of religious television; (3) the appeals and satisfactions (uses and functions) of religious programs; and (4) behavioral effects of various levels of religious and general television viewing.

1. The Project

The Annenberg School of Communications' Cultural Indicators Project team and The Gallup Organization were commissioned to conduct the investigation. The project began in July 1982 and concluded in March 1984. The Annenberg School team conducted a study of the content of religious programs and two regional surveys assessing the ideas and behaviors viewing tends to cultivate in its audiences. The Annenberg School surveys also included an examination of viewing different types of religious programs and the responses (including financial contributions) to the programs. The Gallup study contributed a similarly detailed national survey of viewing and attitudes. The body of this report includes findings from both studies.

The total project consisted, then, of the analysis of a sample of religious programs, and the surveys and cultivation analysis of viewers' beliefs and behaviors. The sample was made up of 101 national and local religious programs broadcast in Atlanta and Philadelphia over a three-week period in 1982. The analysis employed a recording instrument that isolated aggregate religious themes and patterns. The analysis focused upon two basic groups of religious programs -- those broadcast by the independent television ministries and those broadcast by the more conventional (mainline and other) churches.

The cultivation analysis survey was designed by researchers at The Annenberg School and administered by Arbitron, Inc. The interview schedule reflected findings from the content analysis and was administered by telephone to 1,263 viewers and 1,339 non-viewers of religious programs in the Northeast and Southeast. (The same number of people (N=1,301) were interviewed in each region, a total of 2,602.) Respondents, both viewers and non-viewers, were selected from Arbitron's archives of television viewing diaries.

The national personal interview survey was administered by The Gallup Organization as part of two successive Omnibus Surveys. Respondents included 954 viewers and 1,049 non-viewers of religious programs.

We first discuss relevant findings from previous studies and then (in Section III) describe the methodology of this project. Following that, in Section IV, findings of the studies are presented in three parts:

(1) "The World of Religious Television" is an account of the content analysis of programs.

(2) "The Viewers of Religious Television" discusses the audience for religious television and the preferences, motivations, responses, and other characteristics of viewers.

(3) "The Lessons of Religious Television" reports the findings of the cultivation analysis and the Gallup survey that pertain to religious, social, political, sexual, and other ideas and behavior that viewing tends to cultivate.

Most of the basic data appear in tabulations included in the Appendix corresponding to the section in which the findings are reported. All references to numbered tables refer to the Appendix.

2. The Background: Previous Studies

The content and effects of religious broadcasting have been the subject of a great deal of controversy and speculation but surprisingly little research. Furthermore, the major research efforts pre-date the rise of the "electronic church," which is the focus of the present study.

The landmark study of religious broadcasting was published in 1955 by Parker, Barry, and Smythe as *The Television-Radio Audience and Religion*. This study analyzed 3,559 households, selected to be representative of one Northeastern city. Virtually all respondents (98.4 percent) identified themselves as at least nominally religious. Parker *et al*. found that the specific religious affiliation of households was a weak but statistically significant determinant of exposure to religious broadcasting. Catholics were slightly more likely to watch religious programs than Protestants, although the authors surmised that this was due to the prominence of one Catholic program, Bishop Fulton Sheen's. This assumption has been supported in a more recent study by Johnstone (1972), who found that Catholics comprise a smaller proportion of the audience for religious radio.

Parker *et al.* also found that the major demographic factors characteristic of membership in the religious audience were lower social class and more frequent church attendance.

Studies by Casmir (1957), Johnstone (1972), and Gantz and Kowalewski (1979) have supported the basic finding of Parker *et al.* that the audience for religious programs is both large (nearly 50 percent of the total samples in all these studies reported being at least "occasional" listeners or viewers) and made up of those who already identify with some religious denomination or affiliation.

Johnstone (1972) found that older respondents were more likely than younger ones to listen to religious radio. He also found that more educated people were less likely to listen. Johnstone reported significantly higher rates of listening in rural areas and in geographic areas that have traditionally been more "religious." He concludes:

> Religious radio broadcasts appear to be quite unlikely to reach the non-Christian or minimally committed or involved Christian, the young, the highly-educated, and those of urban residence. (p. 98)

An analysis of ratings data by Hadden and Swann (1981) found similar viewing patterns for current religious television programs.

Gantz and Kowalewski (1979) studied viewers of "The 700 Club" program and potential viewers of programs that would be aired on its satellite network (the Christian Broadcasting Network, or CBN). They found that 49 percent of their sample reported regular viewing of religious programs. While there was no systematic relationship between measures of respondent satisfaction with conventional television and their interest in CBN programming, the authors did find an association between viewers' perception that there is "too much sex and violence on television" and their potential membership in the CBN audience.

Lester and Romjue (1981) conducted a study of members of the United Methodist Church in Alabama and found no evidence to support the contention that religious broadcasting either attracts large numbers of non-believers or adversely affects local churches by drawing away members or financial support.

Martin (1981), Horsfield (1984), and Hadden and Swann (1981) came to the conclusion that the actual audience for religious programming is smaller than had been previously claimed and that it is more homogeneous as well. These studies, however, cautioned against a conclusion that political, social, or religious institutional effects are insignificant merely because the audience may be smaller than had been believed. The mobilization of these viewers as voters, for instance, could have marked political ramifications, at least in some areas (Hadden and Swann 1981:165-166). Hadden and Swann further note that, although no clearly negative effects of the television ministries on the local church have been demonstrated, subtle and pervasive effects may nonetheless exist.

A detailed study of the audience for religious programs in a "Bible Belt" area, conducted by Stacey and Shupe (1982), found it to be older, less educated, lower income, female, and blue-collar. In other words, even in a geographic area where one might expect the natural constituency of the "electronic church" to include a wider range of viewers, this was not the case. Nor did Stacey and Shupe find any evidence to suggest that viewing religious programs had a negative effect on viewers' local church participation or contributions, or that large-scale political effects could be expected. They did find, however, that political conservatives were most likely to relate viewing religious programs to their support for religious activism.

A recent content analysis of religious television programs by Abelman and Neuendorf (1983) found that the characters in these programs do not differ demographically in important ways from the characters in television programs in general. Abelman and Neuendorf also found the themes of religious programs to be less controversial or politically charged than had been claimed.

Our research, reported in Section IV, found little to contradict the findings of previous research, with the possible exception of audience size. We did, however, find much that amplifies and specifies those findings and extends them into new areas.

III

METHODOLOGY

Our analysis of the "world" presented on religious television involved a systematic investigation of the messages embedded in the content of a sample of religious programs. The following description of the message system analysis explains sampling procedures and the method of coding and ascertaining reliable observations. The descriptions of the viewer survey and cultivation analysis include both the national (Gallup) and regional (Annenberg) studies. A test of "frequent viewing" data is discussed below in detail, and the strengths and limitations of the different samples and methods are noted.

III.1. Message System Analysis

The study of the content of religious television programs was the first task of this project. The instrument of analysis was developed in cooperation with the Steering Committee of the project. Subsequent tests of reliability reduced the items to be used in the report to those that could be reliably observed and coded (see Table III.1). Findings of the message system analysis were used in developing and interpreting the subsequent cultivation analysis.

Sample

The sample of programs is made up of two weeks of nationally syndicated and one week of local religious programming broadcast in Philadelphia or Atlanta. Religious programs were those identified by either Arbitron's *Syndicated Program Analysis* or *TV Guide*. Programs in the sample were videotaped over a three-week period in September and October of 1982. There were a total of 101 programs (75 hours); 68 (55.5 hours) were broadcast in both Philadelphia and Atlanta, 14 (7.5 hours) were broadcast only in Philadelphia, and 19 (12 hours) were broadcast only in Atlanta.

Coding and training procedures

A staff of 12 coders was hired and then trained over a four-week period to analyze this sample of religious programs. We began with several introductory sessions, devoted to item-by-item discussions of the recording instrument. The coders, paired into six teams, then proceeded to view and code ten training programs that had been previously coded by the supervisory staff. These training programs, selected to illustrate various aspects of the recording instrument, were graded in difficulty; the coder-pairs started with the simplest program and worked their way through those that were more difficult.

During both the training period and the actual coding of the sample, each coder-pair worked independently of all other pairs and returned one joint coding for each program. After each pair completed coding a training program, they discussed their results with a member of the supervisory staff. When any difficulties encountered in the exercise had been resolved, the coder-pairs proceeded to code the next training program. The data generated by the coder-pairs on the ten training programs were subjected to a preliminary agreement analysis. On the basis of these results, instructions were further discussed and revised.

During both the training and data-collection phases, coder-pairs monitored their assigned videotaped programs as often as necessary, re-screening entire programs or portions of them as needed. All programs in the sample were independently coded by two separate coder-pairs to provide double-coded data for the reliability analysis.

Assessment of reliability

The purpose of reliability measures in content analysis is to ascertain the degree to which the data are consistent -- that is, to ensure that coders have applied the recording instrument in the same way. Inconsistencies in the data may result either from bias on the part of a coder or ambiguity in the coding instrument. Theoretically, both types of contamination can be corrected by refining the instrument, by intensifying coder training, or, as a last resort, by eliminating the unsalvageable variable or dismissing the incorrigible coders. Measures of reliability thus serve both as diagnostic tools in the confirmation of the recording instrument and as arbiters of the replicability of the procedure, ensuring confidence in the final data. In this project, reliability measures served both of these functions. During the preliminary period of instrument revision and coder training, they were used to identify problem areas in the recording process; after all the data had been collected, the final measures computed on the entire body of double-coded data determined the acceptability of variables for the analysis and provided guidelines for their interpretation.

Simple measures of the percent of agreement between coders are inadequate indicators of reliabilty, since they fail to account for the amount of agreement expected by chance. Agreement due merely to chance gives no indication that the coders are actually using the recording instrument in the same way and can truly isolate a specific aspect of a phenomenon when it occurs. Reliability measures in the form of agreement coefficients, however, indicate the degree to which agreement among independent observers is greater than that which would be expected merely by chance. We use a family of agreement coefficients developed by Krippendorff (1970, 1980) that take the chance factor into account.

Five computational formulas are available for calculating the agreement coefficient. The variations are distinguished by a difference function, the form of which depends upon whether the variable is considered to constitute a nominal, ordinal, interval, bipolar, or ratio scale. Except for their respective scale-appropriate sensitivity to deviations from perfect agreement, the coefficients make the same basic assumptions as the prototype for nominal scales devised by Scott (1955). Thus, in the case of the binary variable, all formulas yield identical results.

The coefficient of agreement takes the general form:

$$1 - \frac{\text{observed disagreement}}{\text{expected disagreement}}$$

Values for coefficients range from +1.00 when agreement is perfect to .00 when agreement is purely accidental (or perfectly random) to negative values when agreement is less than that expected due to chance. A coefficient of .50 indicates that performance is 50 percent above the level expected by chance. Because chance is taken into consideration, these coefficients generally give more conservative measures of reliability than simple percent-agreement measures. Items whose agreement coefficients were greater than .75 were accepted unconditionally; items with agreement coefficients between .50 and .74 were accepted conditionally. Data from content items with conditionally acceptable agreement coefficients should be interpreted cautiously.

Agreement coefficients for each item in the message system analysis are presented in Table III.1. Our desire to include as many topics and items as possible in the recording instrument led in many cases to rather detailed coding schemes. Consequently, a number of these items were so complex that coders could not agree on whether a topic had appeared or how it should be coded. We included all reasonable recodings of category schemes in the reliability analysis, but any content items that did not meet our reliability analysis standards were eliminated from all subsequent analyses. Overly complex recording schemes were not the sole reason for poor reliability, however. The distributions of programs on revised category schemes indicated that many of them simply appeared very rarely in our sample of programs.

As a last check against deviant coding, reliability measures were computed for each coder-pair. There were no problems with any of the six coding teams, and the data from all coder-pairs were used to select the final sample.

Data selection and presentation of findings

The final data set for subsequent analysis was compiled from the full double-coded data base by randomly selecting one of the two codings for each program. The analysis uses a typology that divides the sample of 101 programs into three categories: independent television ministries, mainline church, and miscellaneous programs. The television ministries are further divided into the most prominent of these programs, as designated (using audience ratings) by Hadden and Swann (1981), and other programs.

Comparisons with prime-time dramatic programs

Data from our sample of religious programs are compared in this report with data on prime-time network dramatic programs and the characters who populate them. The data used in these analyses have been collected as part of Cultural Indicators, an ongoing project that has been examining trends in the content of dramatic television programs and viewer conceptions of social reality since

1969 (see Gerbner _et al._ 1980). These data were generated using methods similar to those described above, for 15 week-long annual samples of prime-time network dramatic programs. Comparative analyses focus upon 943 prime-time programs, over 4,000 major characters and over 10,000 minor characters. Here we present data on the 15-year sample of prime-time dramatic programming; previous analyses have revealed that there are no major differences from year to year in the distributions of the programs' themes and the demographics of their characters (Signorielli, Gross, and Morgan 1982; Signorielli 1982).

III.2. _Viewer Surveys and Cultivation Analysis_

The national survey

The interview schedule was designed by the Gallup staff in cooperation with the study's Steering Committee and administered to a representative sample of the adult population, age 18 and over, in May 1983. Two weeks later, data were collected from a supplementary nationally representative sample of viewers of religious television. Both studies were conducted in person by professional interviewers in accordance with standard Gallup Omnibus Survey sampling procedures and quality controls. A total of 954 viewers and 1,049 non-viewers were interviewed. Viewers, defined as those who had watched a religious program on television during the past 30 days, were oversampled at a ratio of two to one relative to their actual population incidence (see Appendix V).

The regional surveys

The cultivation analysis involved two regional surveys and extensive comparisons between different types of religious and general television viewing. The surveys were designed by researchers at The Annenberg School and conducted by telephone by Arbitron, Inc. Arbitron was selected to conduct the surveys because their archives of week-long television viewing diaries could be used to select known viewers of religious television programs.

Ten markets from the Northeast and Southeast defined by Arbitron as Areas of Dominant Influence (ADI) were surveyed. The five markets in the Northeast were Baltimore, Md., Hartford-New Haven, Ct., New York, N.Y., Philadelphia, Pa., and Pittsburgh, Pa.; the five markets in the Southeast were Atlanta, Ga., Birmingham, Al., Charlotte, N.C., Richmond, Va., and Nashville, Tn. The sample frame consisted of households in these two regions that returned a mail diary during either the November 1982 or July 1982 television survey periods.

Sample

A quota sample, with approximately half the respondents identified as viewers of religious programs, was drawn using the Arbitron television-viewing diary as the basis for selection. Religious programs were defined using the Arbitron Ratings' _Syndicated Program Analysis_ and issues of _TV Guide_ published during the diary periods. Overall, 2,602 respondents (1,301 from the Northeast and 1,301 from the Southeast) completed interviews. (The refusal rate was 24 percent.) Viewers of religious programs (N=1,263) were defined as diary keepers who had indicated watching at least one quarter-hour of religious television during the diary period. Some diaries indicated more than one viewer of religious programs per household; interviews were conducted with a maximum of two viewers per household. Non-viewers of religious programs (N=1,339) were defined as the remaining diary keepers from the November 1982 period. A single individual was randomly selected from each household of non-viewers. All respondents were 18 years of age or older. Interviews were conducted, by telephone, between April 20 and May 10, 1983.

Interview schedule and measures of viewing

The interview schedule, designed in cooperation with the study's Steering Committee, took about 20 minutes to administer. It was made up of a diverse battery of 40 questions, including some relating to religion (beliefs, behaviors, monetary giving, experiences), social, moral, and political issues, and television viewing.

Television viewing questions included self-report measures of the viewing of both religious and general television programs. Respondents were asked whether they watched religious programs and, if so, how frequently and which specific programs. The general television viewing question asked respondents about how many hours they watched television on an average day. Thus, there were two measures of both religious and general television viewing: the amount of viewing reported by respondents at the time of the interview and the amount of viewing respondents noted in the week-long diary kept in either July or November of 1982.

The distribution of the entire sample of respondents on these two measures of viewing religious television is presented in Table III.2. The sample was drawn to equalize the numbers of viewers and non-viewers of religious programs based on diary reports: 48.7 percent of the respondents were viewers and 51.3 percent were non-viewers. According to the survey, however, 60.8 percent of the respondents were viewers of religious television programs and 39.2 percent were non-viewers. About two-thirds (64.9 percent) of the sample gave consistent responses: 37.2 percent both recorded viewing religious programs in their diaries and indicated that they watched religious programs at the time of the interview; while 27.7 percent were non-viewers of religious programs on both measures. The largest discrepant group (almost one-quarter of the sample) told the interviewer that they currently watched religious television programs, although their earlier diaries placed them in the non-viewer group.

This discrepancy should not be seen as particularly problematic, for a number of reasons. First, many viewers of religious programs might not watch every week. Second, diary keeping is itself subject to various sources of error. Finally, some of the programs categorized by respondents as religious during the interview were not religious television programs as defined in this research; for example, there is reason to believe that some respondents considered movies such as The Robe or The Ten Commandments as religious television programs.

Only about one out of ten respondents told the interviewer that they did not watch religious television programs, even though their diary indicated that they did. The relative infrequency of this type of inconsistency suggests that the reliability of the measures is not greatly threatened. Moreover, some of the inconsistency may reflect genuine change, inasmuch as six to nine months elapsed between the two measures. In sum, our decision to sample on the basis of diary reports served well its purpose of providing a sufficiently broad base from which to interview a large number of viewers of religious television programs.

Confirming "frequent viewers"

Most of the analyses in this report are based upon respondents' interview reports of viewing religious and general television, because this is the more recent of the viewing measures and it parallels measures used in previous research. For this analysis we further divided respondents into light (those who watch less) and heavy (those who watch more) viewers. In regard to religious program viewing, light viewers were those who reported that they did not watch or rarely watched these programs, and heavy viewers were those who said they sometimes or frequently watch religious television programs. Light viewers (N=1,273) made up 50.6 percent of the sample and heavy viewers (N=1,245) made up 49.4

percent of the sample. In regard to general television viewing, light viewers (N=1,660; 63.8 percent) were those who viewed three hours or less per day, while heavy viewers (N=942; 36.2 percent) were those who viewed four hours or more.

We used the diary quarter-hour viewing reports to determine how much time respondents actually spent watching religious programming. Including only those respondents selected as viewers of religious television on the basis of their diaries, we found that light viewers of religious programs (based on the interview) watch about 50 minutes of religious programming each week, while heavy viewers average about 90 minutes per week.

Potential differences between the diaries and interviews were further explored. Of those who said in the interview that they watch religious programs "frequently," 22 percent (N=131) in fact recorded no viewing of religious programs in their diaries. By eliminating those 22 percent, we can isolate a group of "confirmed frequent" viewers (N=454). As can be seen in Tables III.3 and III.4, these "confirmed frequent" viewers differ in only a few respects from all respondents who said they viewed religious television. The "confirmed frequent" viewers group includes more Charismatic Christians and slightly fewer Catholics than the viewer group as a whole (Table III.3). The "confirmed frequent" viewer group also has more than its share of less educated, non-white, over 50, and lower-income respondents (Table III.4). In these and other respects, "confirmed frequent" viewers merely extend the differences between all viewers and non-viewers of religious programs.

The sample was also almost evenly split between the two regions. Table III.6 indicates that, based on the interview, there were more viewers of religious programs in the Southeast and more non-viewers of religious programs in the Northeast. Respondents in the Southeast were a little more evenly divided between the five cities, with Charlotte providing more respondents than the others. The distribution of respondents in the Northeast was less even: almost 20 percent of the sample came from Pittsburgh and only 4 percent from the Hartford-New Haven area. Within all cities except Hartford, however, the distribution of viewers and non-viewers of religious programs was quite similar.

Comparison of surveys

As both the national and regional surveys used quota samples, some limitations must be taken into consideration when interpreting the results. The findings based on the regional sample apply to people living in the Northeast and Southeast sections of the United States. The oversampling of viewers of religious programs restricts the kinds of generalizations and projections that can be made from these data.

The differences between the national and regional samples can be seen by referring to the overall categories of viewing and non-viewing in Tables III.3 and III.4. Although there are some differences in terms of denominations (e.g., the proportion of Catholic viewers and non-viewers), the two samples provide remarkably similar profiles of viewers and non-viewers along demographic dimensions. Where comparable measures of background factors are available for both samples, the resulting relationships reveal virtually no differences, although some patterns are somewhat more marked within the regional samples.

IV

THE WORLD, THE VIEWERS, AND THE LESSONS OF RELIGIOUS TELEVISION

We present in this section the results of the analysis of the content, the audiences, and the lessons that religious television programs cultivate in those who view them. Whenever possible, these findings are presented in the comparative context of general television content and viewing. The focus is on the role of the television ministries within religious television and on the functions of religious television, compared to those of general television, in the lives of viewers.

IV.1. The World of Religious Television

The messages of religious (and all) television are conveyed by the types and formats of programs, the issues presented in the programs, the responses suggested by the programs, the characteristics of participants in the programs, and the themes and problems addressed on the programs. We will now examine each of these elements of program content.

Types and formats of programs

The sample of religious television programs included those identified as "religious" by Arbitron's *Syndicated Program Analysis* or *TV Guide*. The world of religious television programs is divided into those produced by the ministries that exist mainly in and through television, and those produced by more traditional church groups. In this sample, all programs of the latter group were produced by "mainline" churches as identified by membership in the "INET" organization -- Southern Baptist Convention, Roman Catholic, and National Council of Churches groups. Before we consider the issues, actions, and characterizations of the two "worlds," let us look at the numbers, types, and formats of programs in these catagories.

In the table that follows, the television ministry programs were further divided into those that Hadden and Swann (1981: 17-45) consider the most prominent, based upon audience ratings (labeled "prominent"), and the others. Together, these represent the bulk (77.2 percent) of the programs in our sample, as only 15 mainline programs were broadcast during the period of the study. Eight programs (labeled "miscellaneous") did not fit any of these categories.

Types of Programs

	N	%
All Programs	101	100.0
Television Ministries	78	77.2
Prominent	38	37.6
Other	40	39.6
Mainline Church	15	14.9
Miscellaneous	8	7.9

Table IV.1.1 examines various categories of programs according to whether they were broadcast only in Philadelphia, only in

Atlanta, or in both cities. Most of the syndicated and television ministry programs were broadcast in both regions. Atlanta has somewhat more local and mainline church programs than Philadelphia. None of the "miscellaneous" programs appeared in both areas.

In the table below we see that two-thirds of the programs were broadcast on weekends. The television ministries comprise 66 percent of the weekend programs and all of the programs broadcast during the week; furthermore, 82 percent of these latter programs are "prominent" ones. The "other" television ministries are concentrated on weekends, along with mainline church and miscellaneous programs.

Time of Broadcast

	Weekend			Daily		
	N	Col%	(Row%)	N	Col%	(Row%)
All Programs	67	100.0	(66.3)	34	100.0	(33.7)
TV Ministries	44	65.7	(56.4)	34	100.0	(43.6)
Prominent	10	14.9	(26.3)	28	82.4	(73.7)
Other	34	50.7	(85.0)	6	17.6	(15.0)
Mainline Church	15	22.4	(100.0)	0	0.0	(0.0)
Miscellaneous	8	11.9	(100.0)	0	0.0	(0.0)

We also examined the distribution of programs by whether they were syndicated (specified in Arbitron's Syndicated Program Analysis) or local (specified in TV Guide as "religious" and not a syndicated program). As seen in the table below, 86 programs (85.1 percent) were syndicated and 15 programs (14.9 percent) were local. All of the "electronic church" programs were syndicated and about half of the local programs were provided by mainline church groups.

	Syndicated		Local	
	N	%	N	%
All Programs	86	85.1	15	14.9
Television Ministries	78	100.0	0	0.0
Prominent	38	100.0	0	0.0
Other	40	100.0	0	0.0
Mainline Church	8	53.3	7	46.7
Miscellaneous	0	0.0	8	100.0

Finally, 11 programs (10.9 percent) in the sample were dramatic. While all of them were syndicated, half were produced by mainline church groups and half were produced by the television ministries. Syndicated dramas make up one-third of mainline church programs and 15 percent of the other television ministries.

Table IV.1.2 examines elements of program style -- format, setting, and audience. The two primary formats of religious programs are church services/revivals and talk/interviews. The most prominent television ministries are more likely to be talk shows (53 percent) than church services (29 percent), while the mainline religious television programs are more likely to be church services/revivals (53 percent) than talk shows (7 percent). None of the mainline church programs, as compared to 14 percent of the television ministries, was in the form of a Bible lesson.

Overall, 70 percent of the programs were broadcast from a studio, 16 percent were broadcast on location, and 12 percent were broadcast from a church. The television ministries were less likely to be broadcast from a church (8 percent) and more likely to be broadcast from a studio (72 percent). By comparison, a third of all mainline church programs were broadcast from a church.

Table IV.1.2 also shows that an audience, usually actively taking part in the program, was seen in about half of all programs. The most prominent television ministries are by far the most likely to feature an audience. In terms of the time of day the programs in our sample were broadcast, three-quarters were seen in the morning and a quarter in the evening. Only mainline church programs were broadcast between noon and six p.m.

Table IV.1.3 examines the role of music and prayers in religious television programs. Music was part of most of these programs: about seven out of ten had some type of music (hymn singing, a soloist, organ playing, choir, etc.). The less prominent television ministries and the miscellaneous programs were relatively less likely to feature music. Soloists were more prevalent in the prominent television ministries, while organ music and especially hymn singing/playing appeared more frequently on mainline church programs. Overall, at least one prayer was said in more than half of all programs. Prayers were less common in miscellaneous programs. Those mainline church programs that included prayers said about five per program, while the television ministries that included prayers said about two per program.

Religious issues

Table IV.1.4 examines the appearance and nature of some critical religious and theological issues in these programs. Some reference to the Bible was made in nine out of ten programs. Mainline church programs were a little less likely than the television ministries to make biblical references, even though such references were found in three-quarters of these programs. Somewhat surprisingly, other religious and theological issues were only infrequently raised. The devil was mentioned as "real" in about one-third of all programs and, as with the Bible, less frequently in mainline church programs. Hell and the Second Coming were each mentioned in one-quarter of all programs, with the television ministries a little more likely to mention Hell than mainline church programs. Israel received some mention in about three out of ten programs in the entire sample but in half of the most prominent television ministries. Overall, few mentions of Israel referred to either current conflicts or interpretations of biblical prophecies. Similar distributions were found for controversy between Christians, an issue raised most often in the most prominent television ministries. Secular humanism, liberation theology, the charismatic movement, and healing were mentioned in relatively few programs in any category.

As seen below, a little more than one-quarter of all programs mentioned local churches; only 13 percent urged viewers to attend services at their local churches. Surprisingly, television ministries were more likely than mainline churches to mention local churches and almost as likely to urge viewers to attend.

References to Local Churches

	Mentioned %	Urged to Go %
All Programs	27.7	12.9
Television Ministries	26.9	11.5
Prominent	26.3	10.5
Other	27.5	12.5
Mainline Church	20.0	13.3
Miscellaneous	50.0	25.0

Solicitations and offerings

One of the major areas of interest in our analysis was the types of solicitations for financial support made during these programs. Overall, as seen in Table IV.1.5, half of the sample of programs made some explicit request for money. The television ministries were considerably more likely than mainline church programs to make such requests: 55 percent of the former, compared to 20 percent of the latter, requested funds. The most prominent television ministries were the most likely group of programs to make requests for money (63 percent), and these requests were likely to be numerous -- four out of ten of these programs made three or more requests during the course of the program. Generally, when programs requested money, viewers were told why the money was needed. Funds were usually solicited, especially on the most prominent television ministries, to spread the Gospel or to purchase airtime.

Table IV.1.5 also reveals that specific amounts of money were not usually requested -- only 12 percent of the programs gave explicit guidelines for donations. Among programs making specific requests, the average request was $83 for the most prominent television ministries and $42 for the other television ministries. The most prominent television ministries generally requested more money than the other types of programs; their average minimum request was $31 and their average maximum request was about $600. No mainline church program asked for a specific amount of money.

Table IV.1.6 presents the types of items offered for sale or as gifts by religious television programs. Magazines/newsletters and display items were offered very infrequently, while tapes, records, and books were offered somewhat more frequently. The television ministries and miscellaneous programs were somewhat more likely than the mainline church programs to offer these types of items as premiums for donations.

Table IV.1.7 examines mechanisms of, and the reasons suggested for, viewers' responses to the religious television programs. The most frequently provided means of response were phone numbers mentioned and/or shown on-screen. Phone numbers for viewers to call appeared in three-quarters of the most prominent television ministries but in only a fifth of the mainline church programs. When phone numbers were given, they usually were for either long-distance calls or for both long distance and local numbers. Toll-free "800" numbers appeared rather infrequently -- in only 10 percent of the television ministries and in only one of the 15 mainline church programs. Some reason for viewers to contact the program was given about three-quarters of the time. Incentives to respond most often involved requests for prayers, free gifts, and donations, and were most often found in the television ministries, especially the most prominent. Auxiliary activities such as revivals, crusades, and seminars were rarely promoted. About one-quarter of the television ministries made such promotions; no mainline church program promoted these types of activities.

Personal problems

We were also concerned with whether or not personal problems and ailments were discussed on these programs and the kinds of solutions (if any) that were offered for them. Overall, as seen in Table IV.1.8, personal problems and ailments were mentioned in three-quarters of the programs; they were especially prevalent in the most prominent television ministries, over 60 percent of which mentioned three or more ailments/problems. The most frequently mentioned problems were family tensions (41 percent of the sample), financial problems (38 percent), life-threatening health problems (30 percent), unemployment (27 percent), and physical handicaps (24 percent). Alcoholism and drug addiction were each mentioned in fewer than two programs out of ten; "thoughts of suicide," mentioned in the least number of programs, still appeared in one out of ten. While all these problems were more likely to be mentioned on the most prominent television ministries, they were also mentioned somewhat frequently in the mainline church programs. The solutions offered for the viewers' problems were usually spiritual in nature. Only one specific cure for ailments could be reliably coded -- making a financial contribution to the program. This was suggested in one-quarter of the most prominent television ministries but never in mainline church programs.

Social, moral, and political issues

The analysis also focused upon social, moral, and political issues, as seen in Table IV.1.9. A number of sexually related topics were found, especially in the most prominent television ministries. Abortion, the new morality, sexual deviancy, pornography, and homosexuality were mentioned (always negatively) in about 10 to 20 percent of these programs. They rarely, if ever, were mentioned on mainline church programs. Drug use was also discussed, always negatively and somewhat frequently; it was mentioned in about a third of the most prominent television ministries.

About one-fifth of the most prominent television ministries, compared to one of the 15 mainline church programs, discussed prayer in public schools, always in a tolerant or approving way. War was mentioned in less than 20 percent of all programs and in a third of the mainline church programs. Violence in family life was mentioned in about 10 percent and sinful sexual behavior in about 25 percent of the programs in all categories. War, violence in family life, welfare, and the environmental movement were mentioned more often in mainline church programs than in television ministry programs; all other issues (again, especially those relating to sex) appeared in many more of the television ministry programs.

A related area of investigation was social institutions. The government and politicians were mentioned by over a third of all religious television programs, usually in a neutral way. Business interests were mentioned by a quarter and the military by about 15 percent of the programs. Church-related schools and education were mentioned in about 13 percent of the programs; non-parochial education was mentioned in about 5 percent of the programs and was usually criticized. In general, these issues appeared with equal frequency in both mainline church programs and the television ministries.

Themes and aspects of life

The monitoring of prime-time television since 1967 as part of the Cultural Indicators project (see Gerbner *et al.* 1980 and Section III) has involved the recording of a number of themes and aspects of life. These themes and aspects of life were therefore included in the analysis of the religious program sample, and those that occurred frequently enough to be observed reliably are presented in Table IV.1.10. The table reveals both similarities and differences between religious and general (prime-time dramatic) programs. Home and family themes appear in about eight out of ten of both religious and prime-time programs. Politics was discussed in about half of the prominent television ministry and mainline church programs but in only one-third of prime-time programs. Crime was featured in six out of ten prime-time dramatic programs and mentioned in only one-third of mainline and less than half of television ministry programs.

The themes of mass communications and schools each appear somewhat more frequently in our sample of religious programs than in the sample of prime-time dramatic programs. The supernatural, including miracles, the action of supernatural forces, superstition, and mystical matters, appears much more frequently in the sample of religious programs (60 percent) than in the sample of dramatic programs (17 percent).

Gender, age, and race of participants in the programs

An important part of the message system analysis is the examination of the types of people shown as participants in religious television programs. Two types of participants were isolated -- those in major roles and those in minor roles. In both the religious and prime-time dramatic program samples, those in major roles are central to the program; in essence, the program (whether a religious program or prime-time program) would be substantially changed if these people (or characters) were eliminated. Those in minor roles, on the other hand, were incidental to these programs; the programs would be the same whether these people were there or not.

Table IV.1.11 presents the distribution by status and sex of the participants in religious and in prime-time dramatic programs, using data from the Cultural Indicators Project (Gerbner *et al.* 1980). We find that, as is the case in prime-time dramatic programs, men outnumber women in all types of religious programs. The imbalance is most pronounced on the prominent television ministries. Although somewhat more women appeared as minor participants than as major participants in these programs, women were nevertheless outnumbered by men almost two to one as minor participants and about five to one as major participants. In prime-time drama, men outnumbered women three to one as both major and minor characters.

There was one group of religious programs in which women appeared somewhat more frequently and another in which they appeared less frequently than these divisions suggest. As the following table shows, women were best (though still infrequently) represented in syndicated dramatic programs and least represented in local weekend programs, about half of which were mainline church programs.

Men and Women in Syndicated
and Local Religious Programs

	Local Weekend	Syndicated Weekend	Syndicated Daily	Syndicated Drama
N =	60	184	403	105
	%	%	%	%
Men	73.3	66.3	67.2	58.1
Women	26.7	33.7	32.8	41.9

Table IV.1.12 compares the mean chronological ages, "social ages," racial groups, and ethnic group (Hispanic) of participants in religious programs and the major characters in prime-time drama. There are many basic similarities. Overall, prime-time characters are somewhat younger than the people on religious programs; and women, in both genres, are younger than men. An examination of the social age reveals that, although the majority of characters and participants fall into the "settled adults" category, proportionately more women than men are categorized as young adults. In this age-role, the male-female distribution, especially in religious programs, is a little less one-sided: women are 46 percent of the young adults in religious programs and 39 percent of the young adults in dramatic programs.

Those at either end of the life cycle are strikingly under-represented in both religious and prime-time television. Children and adolescents, who comprise about a third of the U.S. population, account for only 4 percent of the people in the religious television world and 6 percent of the characters in prime-time drama. The elderly, who comprise 12 percent of the U.S. population, make up little more than 3 percent of either sample. In religious programs the number of elderly men and women is about equal (12 women and 11 men), while in prime-time drama elderly men outnumber elderly women by a ratio of three to one.

The racial distribution reveals that, in both genres, non-whites are somewhat under-represented in relation to their numbers in the U.S. population; they make up about 11 percent of participants in religious programs and about 10 percent of characters in prime-time drama. There are also fewer non-white women than non-white men; in religious programs about 12 percent of the men and 10 percent of the women are non-whites, and in dramatic programs, 9 percent of the men and 7 percent of the women are non-whites. Most of the non-whites in both religious television and prime-time drama are blacks; Orientals make up only 1 percent of both samples and people of other races (e.g., Native Americans) are non-existent. Hispanics also appear rarely in both types of programs; they make up only 1.5 percent of those in religious programs and 2 percent of characters in dramatic programs.

Table IV.1.13 examines the social ages, racial groups, and ethnic groups of all participants, and participants in major roles only, in the four groups of religious programs. Very few differences are revealed. Most of the participants are settled adults and there are proportionately more young and old women than young and old men. Children are found primarily in the most prominent television ministries; none are found in a major role. The proportion of elderly participants is somewhat greater in mainline church and the miscellaneous group of programs, but accounts for only 5 percent of the participants in either group. Racial minorities rarely appear, especially in the mainline church programs, and Hispanics are practically invisible. The patterns for participants in major roles were similar: settled adults predominate, black men are somewhat under-represented, compared to their numbers in the U.S. population, and other racial minorities, black women, and Hispanics are totally absent.

Occupations

Table IV.1.14 examines the occupations of participants in religious programs and characters in prime-time drama. Because the occupation of participants in major roles in religious programs could be determined more precisely than the occupation of those in minor roles, this information is presented separately. In both religious programs and in prime-time drama, occupation-related information was codable less frequently for women than for men. Among major participants in religious programs, information on occupations could not be determined for 25 percent of the women but only 2 percent of the men.

One basic and expected difference between religious and prime-time programming is the greater proportion of clergy among the participants in religious programs. The clergy are, however, practically all men -- one out of five men in all religious programs and almost six out of ten men in major religious program roles are categorized as clergy. By comparison, only 3 percent of all women in religious programs and 4 percent of those in its major roles are members of the clergy. In prime-time drama, the clergy are rarely portrayed, comprising less than one percent of the major characters analyzed over a nine-year period. By contrast, other professionals are generally over-represented on prime-time drama compared to their actual numbers.

One of the largest occupational categories in prime-time drama is police-related work (19 percent of the men and 5 percent of the women); on religious programs, only 1 percent of the men and no women are so employed. Similarly, criminals appear often in prime-time drama but rarely in religious programs. Finally, in both prime-time drama and religious programs, blue-collar workers, the unemployed, the retired, and housewives are practically invisible.

As can be seen in Table IV.1.15, the participants in the four groups of religious programs do not differ considerably in regard to their occupations; professionals and other white-collar workers predominate. Again, while there are a large number of clergy, very few are women -- only 2 percent of the women in the television ministries and none of the women in mainline church programs are members of the clergy.

Marriage and family life

Table IV.1.16 focuses upon marriage and family life in religious programming and prime-time drama; here there are greater differences between the two than in the demographic areas just discussed. The marital status of more than half of the men and almost half of the women on religious programs could not be determined; by comparison, this information was not codable for only a third of the men and a tenth of the women in prime-time drama. Of those for whom this information was available, proportionately more people on religious programs than those in prime-time drama are married (31 percent of the men and 41 percent of the women on religious programs compared to 17 percent of the men and 25 percent of the women in prime time) and fewer of those on religious programs (11 percent) than on prime-time programs (44 percent) are explicitly said to be not married. Family life is presented as important for proportionately more prime-time characters than participants on religious programs. Finally, proportionately more characters in prime-time programs than people on religious programs have children, although the differences are rather small.

Table IV.1.17 examines marital and family status for participants (overall and those in major roles) in the four groups of religious programs, revealing very few differences. Although participants in the most prominent television ministries and in mainline church programs are somewhat less likely to be married than participants in the other television ministries and in the miscellaneous group of programs, about the same proportion of participants in these four groups of programs have children and explicitly express the importance of family life. Participants in major roles are somewhat more likely to be married, have children, and express the importance of family life.

Role and religious experiences

Table IV.1.18 presents the status of participants (all and those in major roles) in religious programs. Among all participants the largest category is people in documentaries; they make up 39 percent of all participants in the entire sample, although all play minor roles. They comprise over half of the participants in the most prominent television ministries and about a quarter of the participants in mainline church programs. Although there are more men than women within this group, a greater proportion of all the women than all the men are people in documentaries. The rest of the participants are somewhat evenly dispersed among the other categories: about one in ten are preachers/clergy, guests, audience members, or hosts/co-hosts. The group of "other" television ministries and the group of miscellaneous programs have the greatest proportion of participants in the role of audience member. The distributions are somewhat different among participants who play major roles. Preachers/clergy form a large proportion of the men in all four groups of programs. There are very few women preachers on any of these programs (in either major or minor roles). Hosts/co-hosts predominate among major participants in the most prominent television ministries, while dramatic characters make up a large proportion of the participants in mainline church programs.

Table IV.1.19 examines the participants' religious affiliations and whether they quote the Bible, have been saved, make a public testimony, or have had a conversion experience. In each of the four groups of programs, religious affiliation is more likely to be stated among participants in major roles than among all participants. Participants are most likely to call themselves Christians in all of the programs and particularly in the television ministries and the group of miscellaneous programs. On mainline church programs, while almost 30 percent of participants call themselves Christians, 15 percent of the participants call themselves Protestants. Catholics rarely appear (only 2 percent of all participants and 6 percent of the participants in major roles); they are much more likely to appear in the group of eight miscellaneous programs and they rarely appear on the television ministries.

Most participants do not make a public testimony of their faith, nor do they discuss whether they have had a conversion experience. Such information was a little more likely to be given by participants in the group of miscellaneous programs. While very few participants mention that they have been saved (none in mainline programs), those who have state they have been saved for ten or more years. Participants in major roles did not differ from all participants in these items.

In regard to quoting the Bible, Table IV.1.19 shows some very interesting differences between all participants and those in major roles, especially between men and women. Among all participants, about two out of ten quote the Bible; among participants in major roles, more than seven out of ten quote the Bible. In all cases, men are much more likely than women to quote the Bible. The sex difference is especially noteworthy: almost eight out of ten men in major roles but only one-third of women in major roles quote the Bible. Among all participants, almost a quarter of the men but less than one out of ten women quote the Bible.

Ailments

Our investigation was also concerned with the notion of healing (Table IV.1.20) and with whether or not the participants revealed that they suffered from any particular ailment or problem (Table IV.1.21). In this sample, these issues rarely were addressed by the participants, especially those in major roles. Only 1 percent of the participants either claimed to be healers or were actually shown healing, and only 5 percent of the participants either claimed to have been healed or actually were healed on these programs. All healers were in major roles, while all recipients of the healing were in minor roles and most were women. Healing was discussed or took place primarily in the "other" television ministries and in the group of miscellaneous programs. Healing was never mentioned in mainline church programs.

Despite the large number of programs mentioning physical ailments (see Table IV.1.8), only about 14 percent of all participants noted that they personally suffered from specific ailments or had specific problems. Women (about 20 percent) were more likely to suffer from ailments than men (10 percent). Sufferers were equally likely to appear in all four groups of programs. The most frequently mentioned ailment was family tension; physical illnesses and physical handicaps were much less likely to be mentioned than stress-related ailments. Although the most prominent television ministries were seen above to be more likely to mention physical ailments, participants in these programs are by far the least likely to be shown to have such problems.

Summary

In general, we found that the television ministries were a little more likely than mainline church programs to ask their viewers for money; these results must be interpreted cautiously, however, because of the small number (15) of mainline church programs. The most prominent television ministries were also more likely than the other programs to make numerous requests for money and they also asked for greater amounts.

Although social, moral, and political issues were discussed by both the television ministries and the mainline church programs, the most prominent of the television ministries were a more likely than the other groups to focus on these issues. Religious and theological issues, discussed with no great frequency, were a little more likely to be discussed on the most prominent television ministries.

There are several important findings concerning the participants in these programs. First, men outnumbered women by a considerable margin in all religious programs. In this and several other respects, the people who inhabit the world of religious television are very similar to the characters who populate the world of prime-time drama. Women were generally younger than the men and often found in a young adult rather than a settled adult role. Minorities, especially minority women and all Hispanics, were under-represented in these programs.

Women in these programs, however, were not usually housewives. About half of those in major roles and one-fifth of all women participants were professionals. Women rarely, if ever, appeared in the role of clergy and almost never quoted the Bible. They were, however, a little more likely to have some type of physical contact with other participants and were a little more likely to suffer from personal problems or physical ailments. Overall, the women in religious programs, much like those in prime-time drama, have very little authority and power. The men constituted the clergy, quoted the Bible, and did not suffer from as many ailments and/or personal problems as the women.

In conclusion, religious programming, whether broadcast by the mainline churches or by religious groups whose chief concern is broadcasting, falls into a number of discernible patterns. The most prominent television ministries ask for more money and are somewhat more likely to discuss social issues. Men are in charge on all religious programs, while women are seen less often and are usually presented in stereotyped and traditional ways.

IV.2. Viewers of Religious Television

How many and who are the viewers of religious programs? Where are they located in the spectrum of religious "fundamentalism" and what types of programs do they watch? How does their pattern of religious activity relate to their viewing of religious programs? Does such viewing add to or detract from church attendance and contributions? Does cable television have an impact on religious viewing? These and related questions are addressed in this part of the findings.

The size of the audience

Much has been said and written about the size of the audience for religious programs. Some statements reported in the press have claimed audiences of 130 million or more. Armstrong (1979), extrapolating from Johnstone's (1972) study, suggested that the audience for both religious television and religious radio programs was over 47 percent of the American adult television audience, which would be nearly 100 million viewers. Other voices have been more conservative. Nielsen and Arbitron, the leading audience ratings services, have reported smaller audiences, though their figures refer only to syndicated religious television programs. For instance, ratings data reported in the *Philadelphia Inquirer* (February 5, 1984, p. 3-G) suggest that the total audience for religious television programs nationwide is no more than 23 million.

There are a number of reasons that all estimates of total religious viewing must be extrapolations. As noted above, ratings data, which are presumably the most reliable source of information, are available only for syndicated programs. Moreover, ratings are calculated for specific programs, not for non-duplicated audiences of religious programs in general, about whom estimates must come from survey research. In addition, as we discussed in Section III, unconfirmed responses about viewing or not viewing religious programs are subject to a number of distortions.

The national survey (see Appendix V) found that 32 percent of respondents had watched a religious television program in the "past month" and 18 percent had watched in the "past week." Both of these figures are lower than those suggested by several earlier studies (see Appendix V, p. 7). The differences may be due to seasonal fluctuations.

Hadden and Swann (1981) discuss the audience for religion based upon Arbitron ratings. Estimates based on ratings reveal a lower incidence of viewing than survey measures, even though ratings are not adjusted for duplicated audiences. There is also a good deal of variation in ratings estimates. It has been claimed (with some justification, based on data from the regional survey) that diary measures underestimate viewing of UHF stations, where most religious programs are carried.

Hadden and Swann note that the total audience for syndicated religious programs in 1980 was 20.5 million, much smaller than has often been claimed. They conclude that the emergence of the "television ministries" of the "electronic church" has not substantially changed the composition of the audience for religious programs.

We have found, using data available from these and earlier studies, that the total audience may indeed be smaller than usually claimed. Our assumptions about audience size are based in part on the difficulties we encountered in sampling the religious television audience from the Arbitron pool of diary-reported viewers. We had to sample a total of ten markets before the Arbitron archives yielded enough viewers of religious programs to reach our quota. Even accepting the fact that diary keepers might not accurately report their viewing of UHF-carried programs, it seemed unlikely to us that actual viewing of religious programs is as widespread as it would seem based on results of survey responses.

We have chosen to base our audience estimates on Arbitron ratings data, recognizing that these may, to an extent, under-represent actual viewing levels and then compensating for that possibility. We should underscore that we are thus using the same data base upon which commercial broadcast industry audience ratings and advertising rates are calculated.

For the factors we take into account in estimating non-duplicated audience from ratings figures, we turn to regional survey results. These data give us a uniquely large sample of viewers of religious television for whom we have obtained reliable information on viewing context and multiple viewing behavior.

In order to estimate non-duplicated audience size from ratings data, we need to take two additional factors into account: (1) the amount of local program viewing and (2) audience duplication. We have found that only 19.2 percent of viewers of religious programs view local shows and none report viewing only local programs. Therefore, an audience estimate based on syndicated viewing alone is a reasonable estimate of all viewers.

Audience duplication can be examined by referring to respondents' reports of the number of different programs they watch. Of those who said they were viewers of religious programs, the percentage who reported viewing one, two, etc., programs are given below.

Number of Different Religious Programs Named
by Viewers of Religious Programs

	N	%
None Named	206	13.6
One	576	37.3
Two	409	26.7
Three	203	13.2
Four	97	6.3
Five	29	1.9
Six	11	.7
Seven	2	.1
Eight	2	.1
Total (100%=)	1534	100%

If each of these respondents was counted as a member of the audience for each program he or she claimed to view (as is done in compiling audience ratings), the total distribution of viewers according to these classes among this sample would appear as below.

Duplicate Audience in the Regional Survey Data

Number of Programs Viewed:	Number	%	Total %
None or One	782*		27.4
Two	818	28.8	
Three	609	21.4	
Four	388	13.7	
Five	145	5.1	
Six	66	2.0	
Seven	14	0.4	
Eight	16	0.6	
			72.6
Total	2,837		100.0

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*Because these respondents reported viewing some religious television, we assume that they watch at least one program for the purposes of this analysis.

This table indicates that approximately 73 percent of the total audience for religious television is duplicated audience. To calculate a weighting factor to estimate non-duplicated audience size, we divided the portion of total viewing of religion accounted for by each level of duplication by the level of duplication (i.e., the portion of the audience accounted for by viewers who watch four programs is divided by four). Using this factor, we can arrive at an extrapolated estimate.

The regional sample was made up of Arbitron diary keepers from two sweep periods in 1982. Arbitron data from that year were used to calculate the total national audience for religious television. The 80 syndicated religious programs on the air at that time had a total aggregate audience of 9,526,887 households.

In 1982, there were 83,462,000 television households in the continental United States, according to Arbitron. The national mean number of viewers per household was 2.6. This is a somewhat higher figure than would seem likely in religious television viewing households, where (as will be seen later) older viewers predominate. However, using this higher figure (to compensate for possible under-representation in the diaries) as our estimate of the number of persons in each religious television household, we get an extrapolated aggregate duplicated religious television audience of 24.7 million.

Correcting for duplication, as described earlier, this figure is reduced by nearly half, to 13.3 million, or about 6 percent of the national television audience.

Cable television

The national survey reports on another factor that might influence the total size of the audience for religious television. It has been suggested that ratings measures underestimate the audience total size because they do not account for viewing of religious programs on cable television. Many broadcasters of religious programs have taken advantage of cable and links to cable systems via satellites in order to expand their audience reach.

The national survey findings regarding cable household viewing of religious television do not support the suggestion that cable has had a major effect on total religious television viewing. Cable penetration is nearly identical in households that view religious television and those that do not (see Appendix V, p. 55). If cable television were to account for a significant increase in total audience size over what is evident from ratings data, we would expect to see significantly higher levels of cable subscription in religious television viewing households than in others. As this is not the case, it appears that cable cannot account for a much larger audience than that estimated from ratings data.

Taken together, these calculations lead us to the conclusion that the total non-duplicated religious television audience is probably not significantly larger than the 13.3 million figure we arrived at based on aggregate ratings for syndicated programs.

Why do they watch? Highlights of the national survey

Among those who had viewed some religious programming during the "past week," the median amount of viewing was nearly two hours. The demography of the heavy viewer of general television is extended in the audience for religious programs. These programs offer satisfactions not found in the mainstream of general television, especially for many older, less-educated, and rural viewers and those living in the South and the Midwest. The national survey also shows, as we shall note in greater detail later, that viewers of religious programs tend to hold evangelical views, consider religion very important, and tend to select religious programs specifically for their religious content.

The national survey noted some of these satisfactions. Although only 14 percent claimed that the viewing of religious programs was a substitute for going to church (a point to which we shall return), more than half (52 percent) expressed special liking for the preaching or sermons, and more than a third each expressed special liking for "feeling close to God," "having your spirits lifted," and the music heard on these programs.

About four out of ten respondents to the national survey watched on Sunday morning, but only about two in ten did so during "church hours" (Sunday 10 a.m. to 12 noon). Also, about one-third received letters or literature from and gave financial contributions to religious programs, activities we shall discuss later in connection with more detailed information from the regional surveys.

The national survey found, as did previous studies, that dissatisfaction with prevailing moral standards and practices, with half of the viewers of religious programs but less than one-third (31 percent) of non-viewers "very dissatisfied," is one of the most distinctive bonds between religious programs and their viewers. The other principal difference between viewers and non-viewers of religious programs is the relative priority of evangelism versus social justice. Nearly half (46 percent) of viewers but less than a third (30 percent) of non-viewers consider evangelism and missionary work "the main goal" of the church. Conversely, only 22 percent of viewers but 34 percent of non-viewers say that the main goal should be "working for social justice." We shall examine the social, political, and sexual messages and lessons of religious television in greater detail in the message analysis and cultivation analysis sections of this report. Other findings of the national survey are also integrated into the appropriate sections of the report.

Demographic and denominational affiliation

Among the most frequent statements made about religious programs is that their recent prominence is due to conscious efforts to appeal to people who are not part of the "traditional" or "typical" religious television audience (Armstrong 1978, Robertson 1972, Hadden and Swann 1981, Horsfield 1984, and Martin 1981). This "new approach" is said to have taken several forms, including formats that resemble general television in style and content, programs scheduled outside the "Sunday morning religious ghetto," and different types of program delivery, including satellite networking and cable distribution.

We have found that the effort to "reach out" to new and different audiences has met with little success, except perhaps in the case of the syndicated weekend programs. Both national and regional surveys show the profiles of viewers of religious programs to be similar to those found in previous studies. The analysis (described earlier) of the "confirmed frequent" viewers found that such viewers exhibit demographic and other characteristics which are extensions, not contradictions, of the characteristics of all viewers of religious programs. A more specific account of denominational and other religious differences amplifies this conclusion.

To simplify our analysis of denominational differences, Protestant affiliation was classified either as "Mainline" (American Baptist, American Lutheran, Lutheran Church in America, United Methodist, Presbyterian U.S., United Presbyterian, Episcopal, United Church of Christ, and Disciples of Christ) or "Evangelical" (Southern Baptist, Missouri Synod Lutheran, "Charismatic Christian," "Independent," "Other Methodist," "Baptist," "Other Lutheran," and "Other Presbyterian").

A factor scale was composed out of responses to questions on biblical literalism, being "born again," belief in the Second Coming, and favoring speaking in tongues. An individual scoring high on this scale would take the literalist position regarding the Bible, report having been "born again," believe in the Second Coming, and favor speaking in tongues in modern times. This scale, labeled "literalist/charismatic," could be calculated for 1,912 respondents and has a fairly high reliability (Armor's Theta=.64). Initial analyses revealed that this scale is conceptually independent of measures such as the importance ascribed to religion by respondents and their church attendance (where the modal attendance category for both the medium-scoring and low-scoring literalist/charismatic respondents is "once a week"). When this scale is trichotomized, respondents in all three categories report high levels of belief that religion is important, with 99 percent of high scorers, 96 percent of medium scorers, and 83 percent of low scorers saying it is at least "important" (see table below).

Importance of Religion Among High, Medium, and Low
Scorers on the Literalist/Charismatic Scale

Importance of Religion:	High Lit Char	Medium Lit Char	Low Lit Char	Total
Very Important	(537) 83.8	(288) 62.2	(283) 37.9	(1108) 59.9
Important	(99) 15.4	(158) 34.1	(337) 45.2	(594) 32.1
Not Very Important or Not at All	(5) .8	(17) 3.6	(126) 16.9	(148) 8.0
	(641)	(463)	(746)	(1850)

Because the literalist/charismatic scale seems to tap beliefs that are commonly referred to as "fundamentalist" in orientation, we will refer to respondents who score high on this scale as "fundamentalists."

Types of programs viewed

Respondents in the regional survey named a greater number of programs than those in the national survey. Respondents who identified themselves as viewers of religious programs were asked, "What religious shows do you usually watch?" Respondents were probed for up to eight different responses.

The total list of religious programs named as viewed by the regional survey respondents is included in Table IV.2.1. Table IV.2.2 examines the viewing of various types of programs for religious and demographic groups. Programs are classified as local (all of which are aired on weekends) or syndicated (as designated by the Arbitron Syndicated Program Analysis). Syndicated programs, in turn, are classified as weekend, daily, and syndicated drama. Respondents may appear in more than one category.

The characteristics of the religious television audience identified in the national survey would lead us to expect that members of evangelical churches, persons who score high on the literalist/charismatic scale, and less-educated, older, lower-income, female, and non-white viewers would predominate in the audience for all religious programming. Table IV.2.2 reveals few deviations from this pattern. Respondents who are more "fundamentalist," less educated, female, older, Evangelical Protestants, residents of the Southeast, and non-whites are more likely to view even the infrequently seen local programs. Even though the majority of mainline-related programming is local programming, mainline church members view local programs less than might have been expected. In fact, more watch syndicated programs aired on weekends (a category dominated by the prominent television ministries), which attract a somewhat different sort of audience--better-educated, younger, white, and Northeastern--than local programs.

This pattern is reversed somewhat for weekday programming. Here, as with viewing local programs, the audience is more representative of those who are more "fundamentalist" and overall is more like those who view religious television in general.

Table IV.2.3 presents audience profiles for viewers of four classes of programs: the "most prominent" and "other" television ministries, "mainline," and "all others." Audiences for the different program types differ only in terms of denominational affiliation. The most prominent television ministries were the most frequently named by most respondents in most categories. This audience includes the largest percentage of non-Evangelical Protestants who view religious programs. Moreover, a slightly higher percentage of Evangelicals than non-Evangelicals watch even mainline programs.

Profiles of types of viewing

For viewers of each schedule-classified type of religious programming, the percentages who also watch each of the other type are given in the table below.

	Percentage of Viewers of:			
	Local Weekend	Syndicated Weekend	Syndicated Daily	Syndicated Drama
Who Also Watch: (N)				
Local Weekend		(183) 15.9	(95) 17.2	(2) 13.3
Synd. Weekend	(183) 51.8		(336) 60.8	(11) 73.3
Synd. Daily	(95) 26.9	(336) 29.2		(8) 53.3
Synd. Drama	(2) 0.6	(11) 1.0	(8) 1.4	
Total N	(353)	(1151)	(487)	(14)

Those who watch syndicated weekend programs are the least likely to also watch the other types: only 16 percent of them watch local shows, and 30 percent watch daily shows. By comparison, half of the viewers of local shows and 60 percent of the viewers of daily programs also watch the syndicated weekend programming.

This finding is interesting in light of the demographic and religious composition of these audiences. The local audience most closely resembles the audience for all religious programs, and it includes a larger percentage of respondents who watch other types of religious shows. The audience for syndicated weekend programs, by comparison, contains more demographically "atypical" viewers, who are less likely to "cross over" into local or weekday viewing.

Religious television and conventional religiosity

Table IV.2.4 reveals that the viewing of religious programs is positively associated with nearly all measures of religiosity. As we noted above, viewers of religious programs tend to be less educated, lower income, female, older, and non-white.

Correlations between making financial contributions to religious programs and the other measures are less frequently significant than the other correlations, due in part to the relatively small number of contributors. However, although the viewing of religious programs is negatively associated with income (higher-income people are less likely to report frequent viewing), there is a positive correlation between contributing to these programs and income (those who report contributing more to religious programs are more likely than those who give less to be in higher-income brackets). There is also a weak relationship between contributing to religious programs and stating that religion is very important. The association between giving to religious programs and the score on the literalist/charismatic scale indicates that "fundamentalist" viewers give more, although the association is not as strong as the one between that scale and religious viewing itself. The correlation between making contributions to a local church and to religious programs is fairly strong and positive--people who contribute to one contribute to the other.

These data reinforce the national survey's findings about the relationship between viewing religious television and more "conventional" religious expression. The findings suggest that the viewing of religious programs is a fairly stable component of religious expression, not a substitute for other dimensions of religiosity. The national survey found, for instance, that religious television is most frequently viewed on Sunday morning, but at a time not likely to conflict directly with church attendance, which is itself positively associated with viewing religious television across nearly all sub-categories.

The national survey found that viewers usually gave conventional reasons for their viewing (sermons, music, etc.). Viewers were no more likely to register specific complaints about their local churches than were non-viewers, and they reported that their viewing of religious programs had enhanced their church participation rather than detracted from it (see Appendix V, p. 31).

The national survey also found that viewing is associated with intra- as well as inter-denominational differences among respondents, consistent with what Marty (1969) calls the "two party" system of American Protestantism (the tendency for all Protestant denominations to number among their members both "evangelical" and "modernist" beliefs). Using an index of evangelical belief (as opposed to membership in an evangelical denomination), the national survey revealed that holding such beliefs was the factor most strongly associated with viewing religious programs. In the regional survey, we found that the same is true for the literalist/charismatic scale.

In order to look deeper into the relationship between "fundamentalism" and viewing, we compared scores on the literalist/charismatic scale and responses on the importance of religion. The table below shows, not surprisingly, that 83 percent of those in the regional sample who find religion "very important" and score high on the literalist/charismatic scale view religious television. In addition, 74 percent of the low and 56 percent of medium scorers who consider religion "very important" also are religious television viewers.

Percentage of Religious Television Viewers Among Categories of Literalist/Charismatic Scale and Importance of Religion

	Importance of Religion				
Lit/Char Scale:	Very	Import.	Not Very	Not Imp.	Total N
High	83.3 (610)	68.8 (139)	30.8 (4)	66.7 (2)	(950)
Med	56.0 (205)	38.7 (144)	15.4 (10)	17.2 (5)	(832)
Low	74.3 (260)	47.2 (93)	20.3 (12)	10.2 (5)	(655)

Since Catholics are less likely to be fundamentalist in orientation, it was thought that those viewers of religious television scoring low on the literalist/charismatic scale might be predominantly Catholic. The table below shows that is not the case; the majority of the "non-fundamentalist" viewers who consider religion "very important" are Protestant.

Percentage of Religious Television Viewers Among Categories of the Literalist/Charismatic Scale and Denomination for Those Who Consider Religion "Very Important"

Percent Who Watch RelTV:	All Protestants	Catholics	Other Faiths	Total N
High Lit/Char Scale	86.1 (539)	64.9 (50)	3.3 (17)	(726)
Medium	63.5 (146)	46.0 (52)	31.6 (6)	(362)
Low Lit/Char Scale	80.1 (213)	54.0 (34)	56.3 (9)	(345)

While there is considerable variation in these data, eight out of ten Protestants who consider religion "very important" are viewers of religious programs. The table below presents the preferences for types of programming by subgroups of the literalist/charismatic scale for those respondents who consider religion "very important."

Percentage of
Viewers of Types of Religious Programming
Among Categories of Literalist/Charismatic Scale
for Those Who Consider Religion "Very Important"

% Viewing Each Type Of Program:	Local Weekend.	Synd. Non-Wkday.	Synd. Weekday Only	Synd. Drama
	%	%	%	%
High Lit/Char Scale	20.7 (52)	62.9 (463)	39.3 (289)	0.7 (5)
Medium	15.6 (57)	41.0 (150)	13.4 (49)	0.5 (2)
Low Lit/Char Scale	18.7 (66)	55.5 (196)	27.8 (98)	0.8 (3)
	(275)	(809)	(436)	(10)

Fifty-five percent of the low scoring literalist/charismatic respondents view syndicated weekend programming (which contains primarily fundamentalist content) but only 19 percent view local programs, and 28 percent view weekday programming. This is consistent with the phenomenon noted earlier: the demographic and religious groups we might expect to be attracted to the non-syndicated, local, or "mainline" programming do not watch them as much as they view the syndicated programs.

Motivations for viewing

The national survey included extensive investigations of possible motivations for viewing religious programs. This analysis revealed that viewers of religious programs watched slightly more general television than non-viewers. They also preferred different types of general programs than non-viewers. For example, viewers of religious programs were much less likely to watch motion pictures on television (see Appendix V, p. 51).

The national survey also revealed that respondents' "gratifications" from viewing religious programs were similar to those given for attendance at conventional church services: "the sermon," "music," "inspiration," and "feeling close to God." What, then, are the special needs of these viewers that could best be met by the local church?

The correlation in our sample between viewing of religious programs and attending church is fairly strong and significant ($r = .284$, $p < .001$). A "substitution" hypothesis would suggest that, while viewers of religious programs attend church, they are less integrated into their churches than are others, and religious television viewing substitutes for this integration. As one measure of such integration, one question asked: "Do you feel close to other members of your church or synagogue?" When the relationship between attendance and religious viewing is controlled by this measure, the strength of the association between religious television viewing and church attendance is reduced (r=.178, p<.001). This suggests that this measure of identification with local church explains some but not all of the relationship between religious viewing and church attendance.

Context of viewing

Table IV.2.5 examines the context in which religious programs are viewed, by denominational and religious subgroups. The majority of viewers report watching with their family rather than alone. It appears that, for those groups who are most likely to watch religious programs (members of evangelical denominations, fundamentalists), viewing with family is the rule; other groups (such as Catholics) are more likely to view alone. Also, a relatively high percentage of those who watch alone are women, older people, and live in the Northeast.

Viewer involvement with religious programs was examined by asking respondents whether and how frequently they wrote or called these programs. Two hundred and twenty respondents (14.5 percent) reported they had written or called. Table IV.2.6 shows that the pattern of calling does not follow the usual pattern of religiosity, in that more-educated viewers are more likely to call. The more frequent callers, however (those who called three or more times), generally have less education; 73 percent of these callers are women, 53 percent are Evangelicals, and 83 percent are "fundamentalists," according to the literalist/charismatic scale. The only deviation from the "typical" profile is that the majority of more frequent callers live in the Northeast.

Respondents most often write or call to obtain written information (31 percent), to request a prayer or blessing (25 percent), to pledge contributions (11 percent), to discuss God (10 percent), to compliment the program (7 percent), and to solicit advice (6 percent).

Contributions to religious television

About 25 percent of the viewers of religious programs in the regional sample reported giving money to these programs. The table below shows that a significant percentage of respondents in lower-income groups give money.

Percent Giving to Religious Broadcasting by Income

Income:	
<$ 15,000	23.2
$ 15-25,000	24.4
$ 25-35,000	21.5
>$ 35,000	29.6
(N=)	(330)

Respondents were also asked about the number of programs to which they normally contribute, and whether they contribute "regularly," "only for special appeals," or "only once in awhile."

Number of Programs to Which
Respondents Contribute

Number of Programs:	Giving: Regular	Special Only	Infrequent
	%	%	%
0	4.5	8.0	5.1
1	31.8	46.6	50.5
2	23.9	31.8	25.5
3	22.7	9.1	11.2
4	8.0	3.4	5.1
5	4.5	0.0	1.5
6	3.4	0.0	0.5
9	1.1	0.0	0.0
12	0.0	1.1	0.5
Total (100%=)	(90)	(90)	(196)

As seen in the table above, 40 percent of regular contributors give to three or more programs as compared to only 13.6 percent of those who contribute in special cases and 19 percent of those who contribute infrequently. Regular givers seem to be the most wide-ranging in their contributions.

Table IV.2.7 reports the percentage of respondents in each giving category by income, "fundamentalism," church attendance, and education level. Regular contributors are more likely to score high on the literalist/charismatic scale and to attend church more than once a week. Those who give more frequently are more likely to have higher incomes (and more education), although almost a third of regular contributors earn less than $15,000 a year.

Respondents who give were also asked how much money they "usually" send to religious television programs. The table below shows that regular contributors average $35.17 per contribution, while "special" givers average $15.22 and the "infrequent" givers $19.38 per contribution. The highest level of contribution is among those regular contributors who earn over $35,000 annually. Even among those who give infrequently, those with high incomes give the largest amounts of money. Interestingly, although less than 10 percent of the "special" givers have medium-high incomes ($25,000 to $35,000), this group gives much larger amounts than the other groups of special givers. In general, these figures do not differ substantially from those found in the national survey.

"Average" Contribution (in $)

	Giving:		
	Regular	Special	Infrequent
Overall	$35.17	$15.22	$19.38
Income:			
< $15,000	32.77	14.73	18.26
$15-25,000	34.11	13.28	16.98
$25-35,000	34.38	33.25	21.82
> $35,000	48.27	15.60	23.80
Denomination:			
Protestants	36.05	15.32	19.86
Catholics	32.42	14.61	16.55
Others	18.00	16.50	17.14
Education:			
Less Than HS	35.72	13.73	20.72
HS Graduate	35.14	17.19	15.81
More Than HS	34.80	13.66	21.93

Figure A demonstrates that the average contribution to religious programs differs markedly among income groups. Those with an annual household income of between $25,000 and $35,000 report an average contribution of $28, while those who earn more than $35,000 give slightly less. The average contribution of those earning under $15,000 is $20, while those who earn between $15,000 and $25,000 report that they give the least.

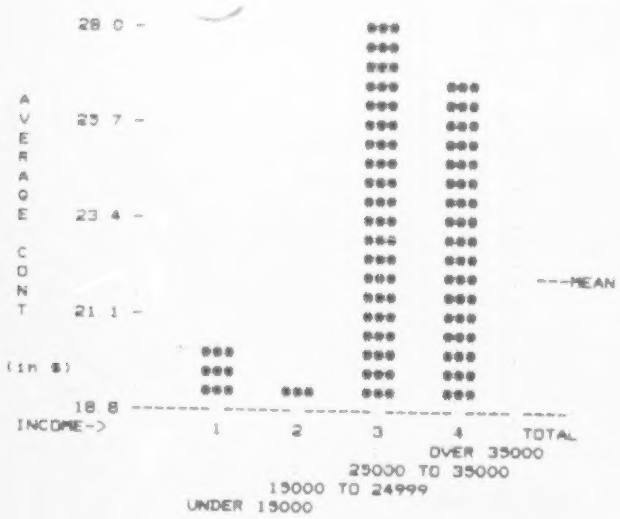
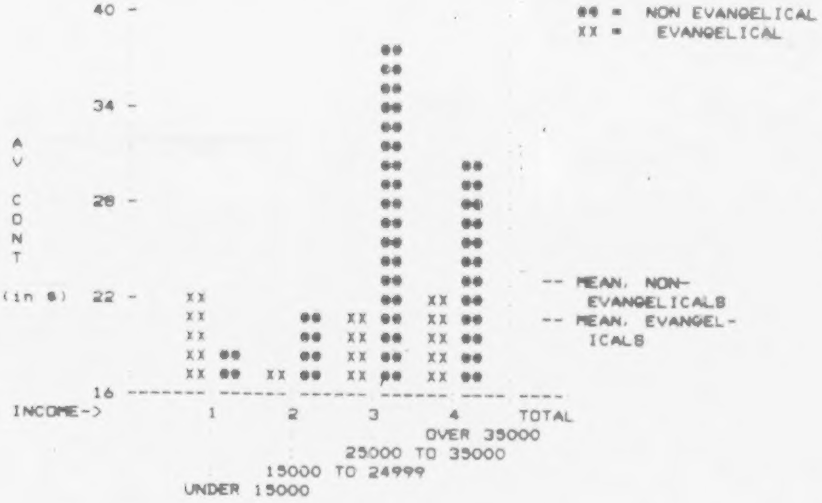


Figure A
Mean "Average" Contribution to Religious Television by All Types of Giving Among Income Groups

Figure B shows that, for this sample of contributors, the highest level of reported average contribution is among non-evangelical members who earn between $25,000 and $35,000 annually. Among those with the lowest incomes, evangelical respondents give larger contributions. At all other income levels, however, members of non-evangelical denominations contribute more than the others.



Actual Mean Scores Figures A and B

Mean (in $) (N)	Under 15000	15000 to 24999	25000 to 35000	Over 35000	
	18.18 (54)	20.92 (50)	37.00 (15)	30.48 (25)	Non Evangelical
	22.59 (61)	17.67 (43)	21.00 (18)	22.59 (22)	Evangelical
	20.52 (15)	19.42 (93)	28.27 (33)	26.79 (47)	Overall

Figure B
Mean "Average" Contribution to Religious Television by Income and Membership in Evangelical Denomination

Contributions to various program types

The content analysis found that the television ministries were more likely than mainline church programs to make frequent requests for contributions (cf. Table IV.1.5). We also found variation in the amount of contribution made by audiences for the different types of programs. The average contribution for viewers of the "most prominent" programs is $22.41; for viewers of mainline programs, $18.13; for viewers of "other ministries," $26.49; and for viewers of "other programs," $21.72.

Viewing as predictor of behavior

The national survey examined the factors that seem to predict viewing of religious television and found that the evangelism index was the best overall predictor, with other demographic, belief, and behavior variables held constant. Other statistically significant predictors were hours of conventional television viewed, age, race, and marital status (with older people, non-whites, and divorced and widowed persons watching more) (see Appendix V, p. 72).

The national survey also examined religious television as a predictor of church attendance and giving, finding that its contribution to these behaviors was small but positive.

Two indices that were used as dependent variables in multiple regression analyses were constructed. "Personal religiosity," a factor-based scale, combines respondent scores on Bible reading, prayer, the frequency of each behavior, and the measure of "importance of religion" (theta = .74). "Local religiosity," also a factor scale, is composed of items on church attendance, involvement and frequency of involvement in non-worship social activities, amount of contribution to local church, and closeness to other church members (theta = .781).

Personal religiosity

A multiple regression analysis was performed on the personal religiosity scale. The demographic characteristics of income, sex, age, and education were entered together on the first step, followed by church attendance, the literalist/charismatic scale, denomination (Mainline and Catholic as "dummy" variables entered on the same step), religious television viewing, and general television viewing. The table below presents the results of this analysis.

Results of Multiple Regression of
Personal Religiosity Scale

Variable	Beta(sig)	R sq	R sq Change(sig)
Income	-.020		
Sex	.121***		
Age	.101***		
Education	-.007	.115	.118***
Attendance	.418*	.452	.336***
Fundamentalism	.316*	.559	.106***
Mainline Denom.	.030		
Catholic Denom.	-.026	.561	.003**
Religious TV	.128	.571	.010***
General TV	.001	.571	.000

Significance key: *<.05 **<.01 ***<.001

The four demographic items (but mostly sex and age) account for nearly 12 percent of the explained variance in personal religiosity. Church attendance accounts for an additional 34 percent of the variance; respondents' scores on the literalist/charismatic scale explain another 10 percent. The denomination items add relatively little (less than 0.3 percent, but that change is still significant). Religious television viewing adds more than denomination but only explains 1 percent of the variance. General television viewing adds nothing to variance explained in this model. While it is important to remember that the order in which items were entered affects, to a degree, their relative importance in the equation, the fact that religious television viewing explained more variance than denomination (Mainline-Catholic) suggests that actual denominational affiliation relates less to this scale of personal religiosity than does the viewing of religious programs.

Income and education show a small negative relationship to personal religiosity. The Catholicism item is also negative, meaning that, when other things are controlled for, Catholics score lower on this personal religiosity scale than do non-Catholics. None of these negative betas is statistically significant, however. As is the case for the overall variance, attendance accounts for the largest shift in the value of the personal religiosity scale, followed by "fundamentalism," religious television viewing, and sex.

Local church religiosity

A multiple regression analysis was performed on local church participation, using a similar set of independent variables, entered in the same order (but with each denomination entered separately). This model explains less variance overall than does the regression on personal religiosity (39 percent compared to 57 percent). Since church attendance is part of this dependent variable, respondents' scores on the "importance of religion" were used as the independent variable.

Results of Multiple Regression of
Local Church Religiosity Scale

Variable	Beta(sig)	R sq	R sq Change (sig)
Income	.114***		
Sex	.028		
Age	.077***		
Education	.152***	.041	.411***
Imp. of Rel.	.397***	.319	.279***
Lit/Char Scale	.271***	.379	.060***
Mainline Denom.	.046*	.381	.002*
Catholic Denom.	-.012	.381	000
Religious TV	.045	.382	001
General TV	-.033	.383	.001

Significance key: *<.05 **<.01 ***<.001

The amount of variance explained by Catholic denomination, religious television viewing, and general television viewing was not statistically significant. The four demographic items explain only 4 percent of the total variance, but importance of religion accounts for nearly 28 percent and fundamentalism 6 percent.

Mainline denomination explains only 0.2 percent of the variance, but its contribution is statistically significant.

The betas suggest a pattern similar to that shown in the regression for personal religiosity, except that income and education show a much larger contribution to local church religiosity than personal religiosity. Again, it is the importance of religion and fundamentalism that relate most strongly to local church involvement; watching religious programs plays only a marginal role.

Who are the non-viewers?

The national survey found that most respondents who did not view religious programs either were disinterested or disliked them. In all, 36 percent of those who did not watch religious programs expressed disinterest and 23 percent expressed dislike, mostly because of a perceived emphasis on solicitations (Appendix V, p. 97).

Respondents in the regional survey who said they did not watch religious programs were asked how they would respond if they found themselves watching a religious television program ("change the channel" or "watch the program"). Overall, most non-viewers (71 percent) indicated they would "change the channel." Not surprisingly, those respondents who say they would "change the channel" diverge the most radically in demographic terms from viewers of religious programs (see Table IV.2.8). They are more likely to be college-educated, male, under 49, higher-income, and non-fundamentalist. Those who say they would watch are more likely to be Evangelicals; those who would change the channel are (just barely) more likely to be Catholics or Mainline Protestants.

Summary

Religious television viewers, as well as particular subsets of them, including frequent viewers, viewers of various types of programming, viewers who contribute to the programs, and viewers who write or call the programs, are quite similar by demographic and other measures. Women, non-whites, older people, the less well educated, and those who make less money predominate among the viewers of religious programs.

It has been previously suggested that religious broadcasters rarely speak to audiences outside their "natural" constituency, that they attract only an audience that is already convinced or already highly religious (Casmir 1957, Gantz and Kowalewski 1979, Parker 1980, Stacey and Shupe 1982). We have found little here that contradicts this claim.

There is also little evidence here to support the idea that the total national audience for religious broadcasting is much larger than the figure of 13.3 million we have estimated. Cable television distribution by some broadcasters also seems not to have greatly increased the total audience for religious programs.

Religious television viewing is not a substitute for "conventional" religious behavior. The association of viewing of religious programs with support of local churches is generally strong and positive. Increased viewing goes with increased attendance at church, more for Evangelical Protestants than other denominations. The association between viewing religious television and contributing to local churches is also strong and positive, but not for Catholics.

Our data on viewing specific types of religious programming defies the traditional wisdom about these programs. We might have expected, for instance, that viewers of religious programs who were less "fundamentalist" or belonged to mainline churches would be more attracted to "local" than to syndicated programming. In fact, the opposite is the case, though the differences are slight. It is the syndicated weekend and "most prominent" television ministry programs that find the broadest audience for religious television.

Multivariate analyses revealed that viewing religious television is related to personal piety; this relationship is small but statistically significant. Controlling for demography and belief, viewing religious television was significantly related to religious belief and behavior.

These results support the conclusion that religious programs on television, including and perhaps most significantly the television ministries, serve primarily to express and cultivate, rather than extend or broaden, existing religious beliefs in the lives of viewers who turn to them. The question of what more specific lessons they cultivate is one to which we now turn.

IV. 3. Lessons of Religious Television

The findings of cultivation analysis rest on the differences ("cultivation differentials") in the response patterns of light and heavy viewers, controlling for other factors. A wide variety of associations of religious, social, and political measures are compared for religious and general television viewing in this section. The cultivation differential tables in which these data are reported (Appendix IV, part 3) present, overall and in important subgroups, the relationship between each type of viewing and these measures.

Theory of cultivation

Cultivation analysis is the investigation of the consequences of living with television. Our previous research (Gerbner *et al.* 1980) has revealed that the amount of exposure to television is an important indicator of the strength of its contributions to ways of thinking and acting. For heavy viewers, television virtually monopolizes and subsumes other sources of information, ideas, and consciousness. Thus, we have suggested that the more time one spends "living" in the world of television, the more likely one is to report perceptions of social reality which can be traced to (or are congruent with) television's most persistent representations of life and society. Accordingly, we examine the difference the amount of viewing makes in people's images, expectations, assumptions, and behaviors.

We refer to this difference as the "cultivation differential" (CD) -- the spread between the percentages of light and heavy viewers who give a "television answer" to questions about social reality. For this study, light viewers of religious programs were those who reported they were non-viewers or rarely watched religious programs; heavy viewers were those who said they sometimes or frequently watched religious television programs. Light viewers of general television were those who viewed three hours or less per day, while heavy viewers were those who viewed four hours or more.

In our research we have found across-the-board consequences of television viewing, where heavy viewers are more likely than light viewers to give "television answers" to a series of informational and opinion questions. We have also isolated a process we call "mainstreaming" that takes into account differences across demographic subgroups.

The "mainstream" can be thought of as a relative commonality of outlooks that television tends to cultivate. By "mainstreaming" we mean the sharing of that commonality among heavy viewers in those demographic groups whose light viewers hold divergent views. In other words, differences deriving from other factors and social forces may be diminished or even absent among heavy viewers. Thus, in some cases we should find evidence for cultivation only within those groups who are "out" of the mainstream. In other cases, we may find that viewing "moderates" attitudes in groups whose light viewers tend to hold extreme views. But in all cases, more viewing appears to signal a convergence of outlooks rather than absolute, across-the-board increments in all groups.

This examination of the role of viewing religious television programs in people's conceptions of religious as well as secular issues has revealed both of these patterns. For some issues we have found that heavy viewers of religious or general television, in most demographic groups, are more likely than the light viewers in these groups to express views that are consistent with how these things appear on either religious or general television. We have also found examples of mainstreaming indicating that heavy viewers in subgroups whose light viewers hold divergent views express more similar outlooks.

Religious belief and behavior

As we have noted, viewing of religious programs is consistently and strongly associated with nearly every measure of religious belief or behavior. The more striking differences are in the subgroups: viewing religious programs contributes to beliefs and behaviors in different ways among different demographic or attitudinal subgroups.

Also interesting is the way the viewing of general television relates to these "religiosity" items. It does not show the consistent patterns we found for religious television. General television is, in many ways, the common mass ritual of American "civil religion." Therefore, it should not be surprising to find that general television relates to and cultivates religiosity in its own way.

Bible reading

More than half of those who "sometimes" or "frequently" watch religious programs say that they read the Bible "frequently," compared to 10 percent of those who seldom or never watch religious television. Members of those groups who generally read the Bible most often (women, the less educated, older viewers) report still higher levels of Bible reading when they are heavy viewers of religious programs (Table IV.3.1). The positive relationship between exposure to religious programs and Bible reading is strong and statistically significant in every subgroup, with no observable fluctuations or deviations.

By contrast, watching general television is not related to Bible reading. We do find that, for those groups whose members are otherwise the most frequent Bible readers (the less-educated, older, non-white, lower-income, and evangelical subgroups), there is a negative relationship between Bible reading and watching general television. That is, heavy viewers of general television in these groups are less likely than light viewers to read the Bible frequently.

Figure 1 illustrates some of these relationships. The graphs on the left side show relatively similar patterns of difference in Bible reading between heavy and light viewers of religious programs. Older respondents are the most likely group to read the Bible "frequently." Moreover, when older people are heavy viewers of religious programs, they are even more likely than younger heavy viewers to read the Bible. The lower lefthand graph shows a slight

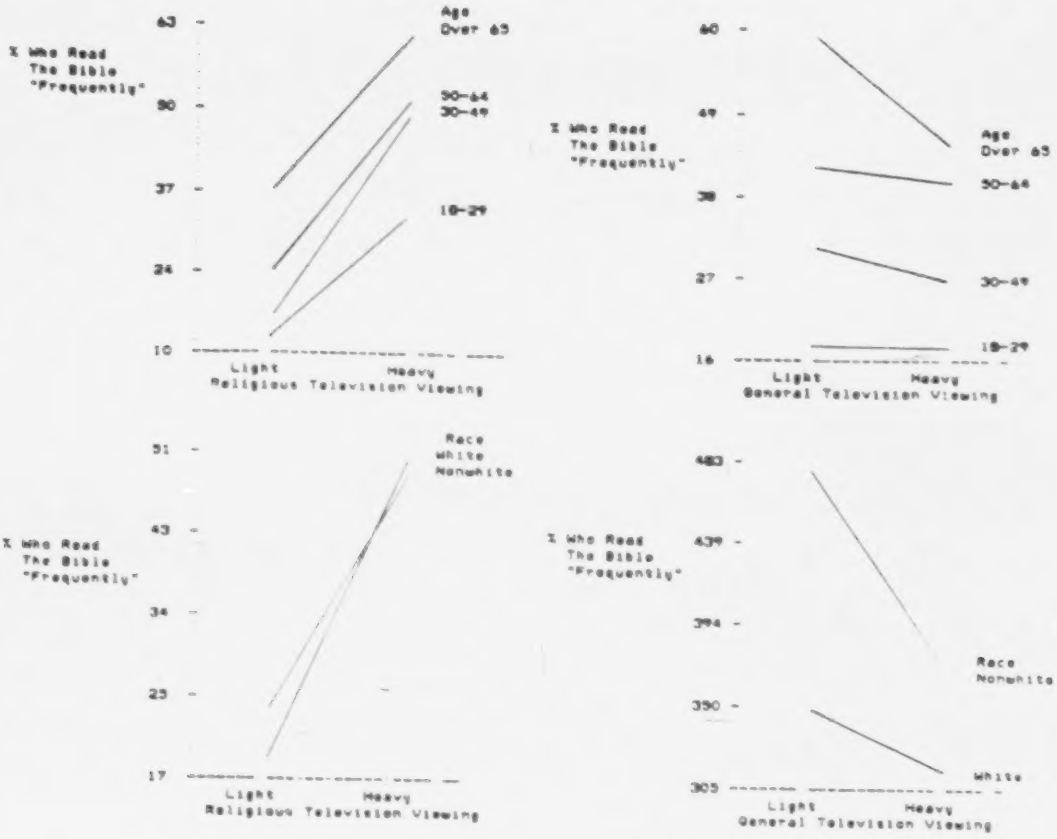


Figure 1
Relationship of Religious and General Television Viewing
to "Frequent" Reading of Bible, Controlling for Age and Race

convergence, or mainstreaming effect, among whites and non-whites -- i.e., they are "closer together" in their Bible-reading habits as heavy than as light viewers of religious programs.

The graphs on the right side of Figure 1, for general television viewing, show the mainstreaming pattern more sharply. As we have noted, general television viewing is negatively related to Bible reading: heavy viewers read less than light viewers. But that association is especially pronounced in groups whose light viewers are most likely to read the Bible, e.g., older and non-white respondents. In fact, for the youngest group there is a tiny positive relationship, furthering the convergence among heavy viewers. Thus, heavy general television viewing is associated with less Bible reading within those groups whose light viewers are most likely to read the Bible; the few groups for whom there are slight positive relationships are those who are by far the least likely to read the Bible.

Prayer

Respondents were asked if they ever pray to God, and, if so, how frequently. Not surprisingly, in every subgroup significantly more heavy viewers of religious television pray frequently than do those who view little or no religious television (Table IV.3.2). Furthermore, the groups whose light viewers pray the least show the largest difference in frequency of prayer between light and heavy viewers. The lefthand graph in Figure 2 shows that, among light viewers of religious programs, the younger group are the least likely and the older group are the most likely to report that they pray. Among the heavy viewers, however, even though all age groups report more frequent prayer, there is less difference between older and younger viewers.

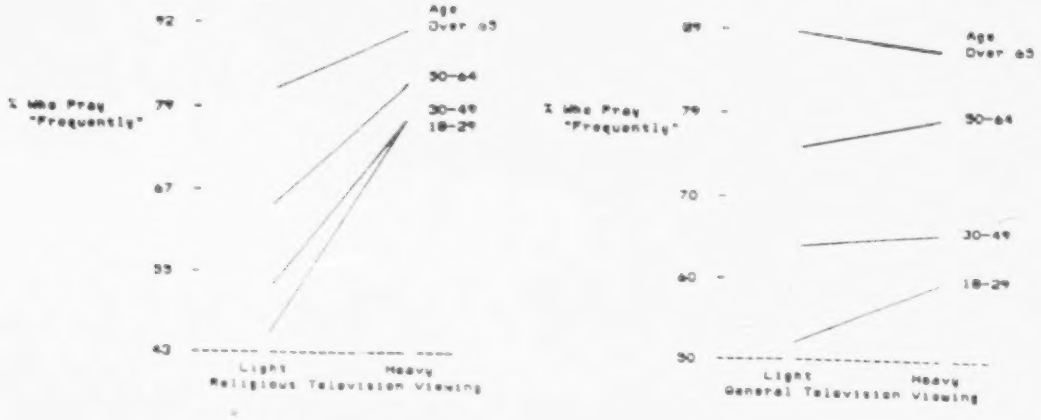


Figure 2
Relationship of Religious and General Television Viewing
to "Frequent" Prayer, Controlling for Age

On the right-hand side of Figure 2, we see that the relationship of general television viewing to prayer shows a convergence, although it is less pronounced. Table IV.3.2 shows that the associations between general television viewing and praying are positive and significant within the college-educated, young, male, higher-income, and liberal groups -- the groups whose light viewers are least likely to pray.

In four of the seven subgroups analyzed, those who are most likely (as light viewers) to pray show slight negative associations with viewing. It is worth noting that general television viewing seems to be associated with prayer more than it is with Bible reading. Bible reading may be more specific and demanding than praying and, according to our results, less a part of the general television mainstream.

Biblical literalism

An even more specific issue is literal interpretation of the Bible. Interestingly, more respondents say it is the actual word of God and should be taken literally (see Table IV.3.3) than claim to read the Bible. As expected, viewing religious programs is associated with increased likelihood of taking the literalist position. The pattern is significant in every subgroup: the lower the percent of light viewers of religious programs who take the literalist position, the greater the difference between light and heavy religious program viewers, with all groups of heavy viewers of religious programs more likely to endorse the literalist view.

Classified according to general television viewing, members of those groups who score high as literalists (the less-educated, older, non-white, lower-income groups) when they are light viewers do not score significantly higher when they are heavier viewers (see Figure 3). They can be said to be already in the general television "mainstream" on this item. However, most of those who score relatively low on biblical literalism (especially college-educated, younger, white, middle-income, and politically liberal or moderate viewers), do score higher as heavy viewers than as light viewers. The general television mainstream thus seems to be hospitable to a fairly literalist interpretation of the Bible, even if not to its frequent reading.

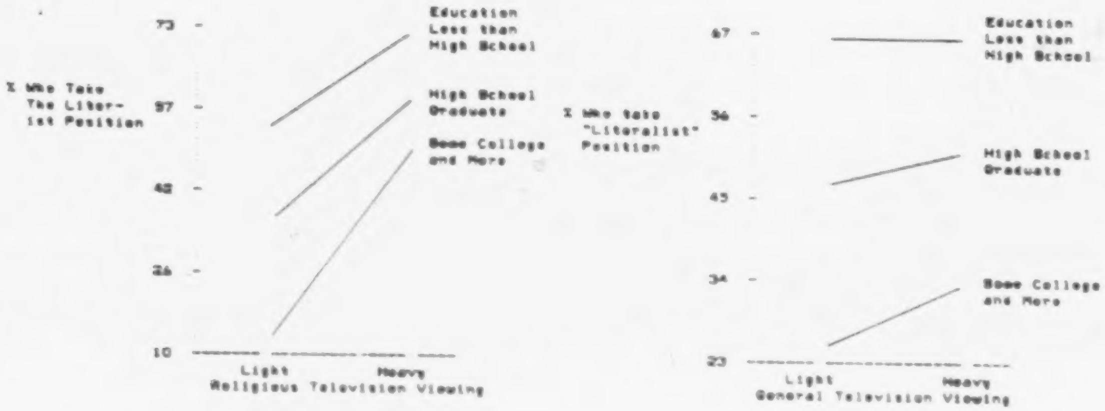


Figure 3
Relationship of Religious and General Television Viewing
to Biblical Literalism, Controlling for Education

The Second Coming

Respondents were asked if they believed that "Jesus Christ will return to earth someday." In all groups, a very high proportion of respondents believe in the Second Coming. Even so, our comparison of those who watch little or no religious television with those who watch it frequently (see Table IV.3.4) shows that the viewing of religious programs is strongly associated with belief in the Second Coming. "Mainstreaming" is evident in that those groups whose light viewers are least likely to believe in the Second Coming show the greatest change when they are heavy viewers (see Figure 4).

General television viewing reveals a very different pattern (see the righthand side of Figure 4). Members of those groups who, as light viewers, seem to be most likely to believe in the Second

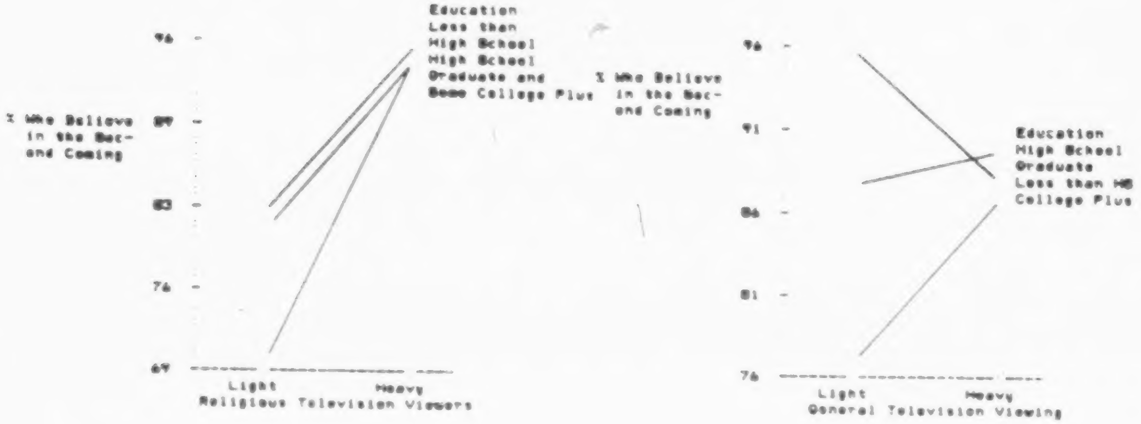


Figure 4
Relationship of Religious and General Television Viewing
to Belief In the Second Coming, Controlling for Education

Coming (such as those with less than a high school education) are much less likely to do so when they are heavy viewers. The groups least likely to believe in the Second Coming as light viewers (such as the college-educated) tend to be more likely to do so as heavy viewers. In general, the differences within belief among various groups of light viewers are sharply reduced (or virtually eliminated) among the counterpart groups of heavy viewers. These otherwise divergent groups converge upon a "mainstream" that seems less likely to cultivate belief in the Second Coming than does religious television.

Importance of religion

Respondents' reports of the importance of religion show a consistent positive association with religious television viewing. When asked "How important would you say religion is in your life?" a higher percentage of heavy viewers of religious programs than light viewers say religion is "very important" (see Table IV.3.5). As before, those groups who are least likely to respond this way as light viewers show the largest differences between their estimation of the importance of religion as light and as heavy viewers (see the lefthand side of Figure 5).

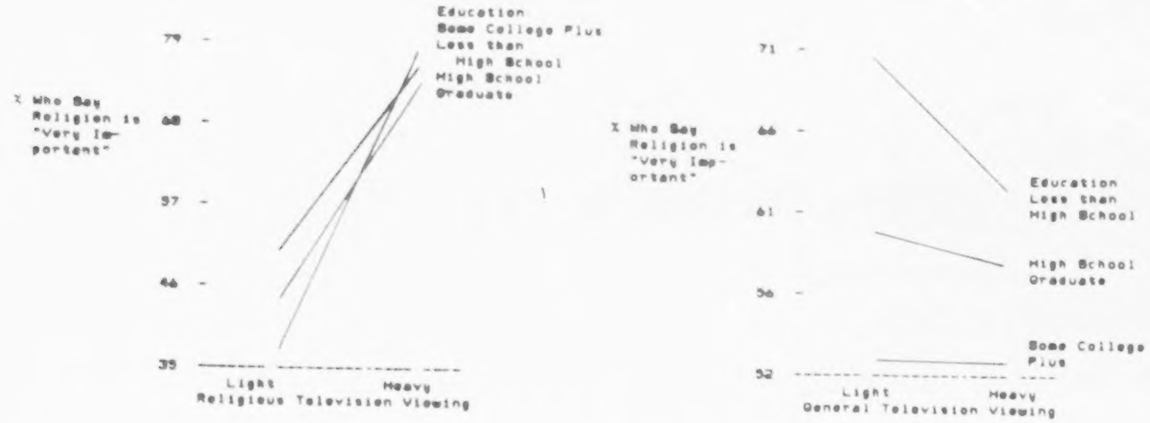


Figure 5
Relationship of Religious and General Television Viewing to Importance of Religion In Life, Controlling for Education

General television viewing seems to cultivate a rather different view. Heavy viewers in most groups attach less importance to religion than light viewers. This pattern is especially noticeable (see the righthand side of Figure 5) in those groups whose light viewers are most likely to say they find religion important, such as lower-income, low-education, and non-white respondents. For these groups, we might suspect that television is displacing, if not replacing, religion as an important part of life.

Religious experience

A similar pattern is found in the relationship between television viewing and having had a "religious experience." Respondents were asked two questions: "Have you ever had a religious experience, that is a particularly powerful insight or awakening?", and then, if they responded "yes" to this, a more specific question, "Would you say you are 'born again,' or that you have had a 'born again' experience?" (see Tables IV.3.6 and IV.3.7.)

Only about one-fifth of the respondents who watch little or no religious television said that they had had a religious experience (see Figure 6), while nearly half of the heavier viewers responded this way.

Similarly strong positive associations between viewing religious

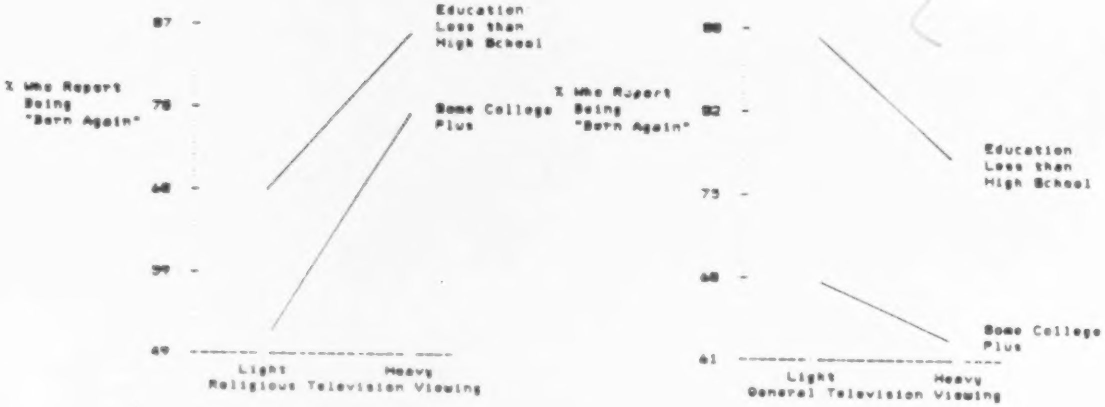


Figure 6
Relationship of Religious and General Television Viewing
to Reports of Being "Born Again," Controlling for Education

programs and the likelihood of having had such an experience are found for all subgroups. The opposite pattern, however, holds for the association with general television viewing. Though the differences are smaller between light and heavy viewers, heavy viewers are less likely than light viewers to report a religious experience overall, and in most subgroups. The few subgroup exceptions are found among those who are least likely to claim that they have had a religious experience, which provides still another example of the "religious mainstreaming" potential of general television viewing.

About a third (36 percent) of the sample reported having had such a "religious experience," and (not surprisingly) the vast majority of them (76 percent) reported having been "born again."

As shown in Figure 7, being a heavy viewer of religious television is significantly associated with claiming to be born again, but being a heavy viewer of general television is not. The significant exception is the youngest (18-29) age group, in which only 6 out of 10 light viewers report a "born again" experience, while 8 out of 10 heavy viewers do so.

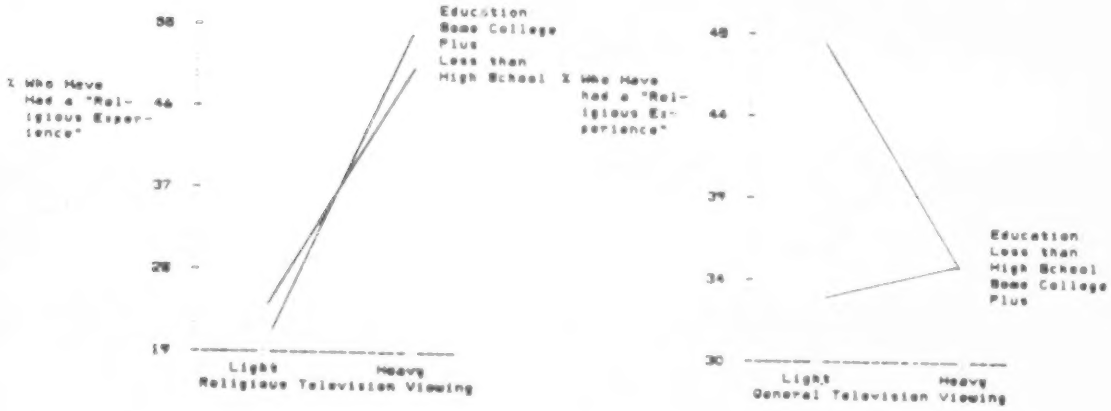


Figure 7
Relationship of Religious and General Television Viewing
to Having "religious Experience," Controlling for Education

Miracles

Respondents were asked "Do you believe in miracles?" Figure 8 shows that viewing religious television is positively associated with belief in miracles; this holds, strongly and significantly, in all subgroups (see Table IV.3.8). General television viewing shows a slight positive association with this belief, but only for a few groups. Interestingly, a relatively strong positive relationship is found among self-designated political liberals. In general, the small variations on this table reveal mainstreaming; general television viewing is strongly associated with a belief in miracles among those groups whose light viewers are least likely to hold this belief.

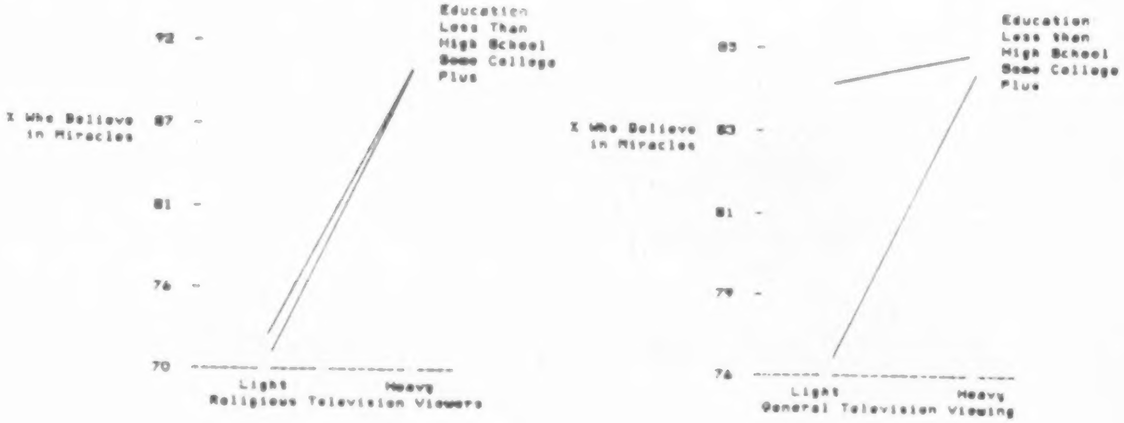


Figure 8
Relationship of Religious and General Television Viewing
to Belief In Miracles, Controlling for Education

Charismatic movement

Responses to the question of whether individuals favor "speaking in tongues" present a pattern similar to that shown for belief in miracles, (see Table IV.3.9), but with one significant difference. All subgroups of viewers of religious television said they "favored speaking in tongues in modern times" more than those who watched few or no religious programs (see Figure 9). The association is significant for all groups except non-whites. General television viewing also tended to cultivate acceptance of "speaking in tongues." Light-viewing groups with the highest acceptance of this practice (less-educated, evangelical, male, and older respondents) had among the largest cultivation differentials.

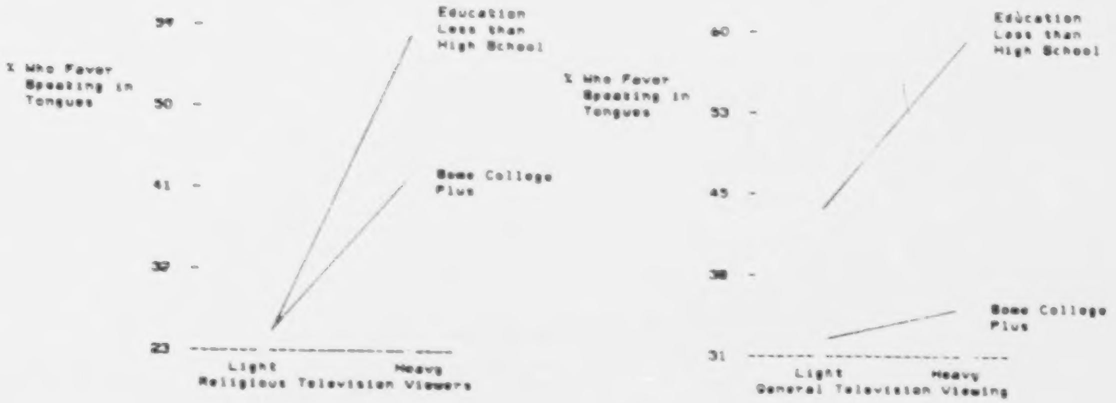


Figure 9
Relationship of Religious and General Television Viewing
to Favoring Speaking In Tongues, Controlling for Education

Church attendance and contributions

While the viewing of religious television programs is positively associated with church attendance (in spite of the fact that few programs mention or urge such attendance) and other measures of conventional religiosity, the opposite holds for general television viewing (see Table IV.3.10). For example, as can be seen in the lefthand side of Figure 10, both the youngest and oldest heavy viewers of religious television report greater church attendance (at least once a week) than those who watch little or no religious television (middle-aged respondents also exhibit similar patterns).

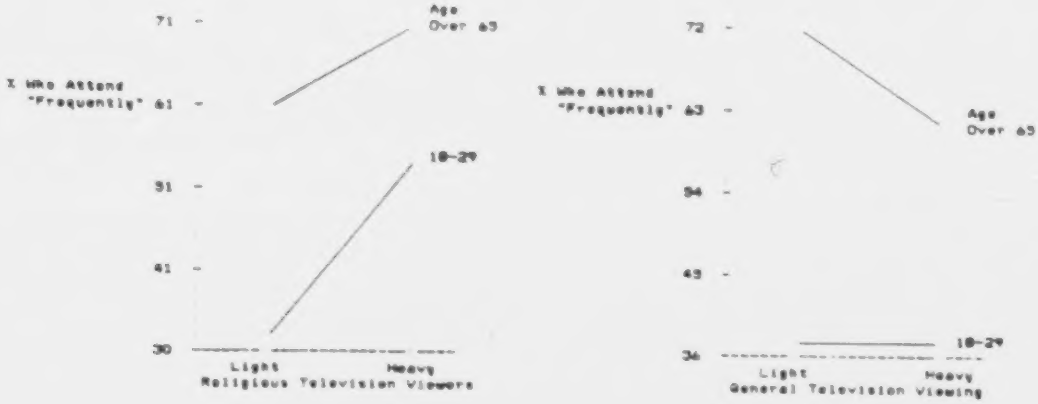


Figure 10
Relationship of Religious and General Television Viewing to Frequent Church Attendance, Controlling for Age

Heavy general television viewing, however, is not positively associated with the tendency to attend church frequently, and among older viewers, who otherwise attend most often, it is in fact negatively associated. Interestingly, heavy general television viewing goes with significantly lower church attendance among those who are heavy viewers of religious programs -- i.e., the group whose light viewers are more likely than any others to be frequent attenders.

The responses of those who reported an increase in church attendance in the past year extend these findings (see Table IV.3.11). Overall, about one out of five respondents report that their church attendance has increased. Religious program viewing seems to stimulate increased attendance especially among those otherwise least likely to attend: males, high-income respondents, and political liberals. General television viewing has no significant relationship to increased attendance. In fact, among the group most likely to attend church frequently -- those over 65 -- heavy viewers of general television are less frequent attenders than light viewers.

Television viewing relates to the likelihood of making significant contributions to the local church (over $180 a year) in a manner similar to that in which it relates to attendance (see Table IV.3.12). Viewing religious television is positively associated with making large local church contributions, especially among the wealthier respondents. Only older respondents (over half of whose light viewers give over $180 annually) show a notably weaker relationship. General television viewing, however, shows consistent (and mostly significant) negative relationships to local church contributions. The data suggest that viewing religious programs is suppressing this pattern; with exposure to religious television controlled, the negative relationship for general television viewing increases.

It has been suggested that viewers who contribute to religious programs might give less to their local places of worship. As a measure of this, respondents were asked whether their contributions to religious programs and local churches had increased, stayed the same, or decreased in the past three years. As was noted above, a relatively small number of regional survey respondents reported giving to religious programs at all, but comparing their reported change in giving to these ministries to their reported change in giving to their local churches, revealed a strong positive relationship ($r=.350$; $p<.001$, controlling for religious program and general television viewing, church attendance, age, sex, education, and income). This suggests that giving more to religious programs goes with increased giving to local churches. The table below presents the relationship between these two measures.

Change in Contributions to Local Church Among
Categories of Change in Giving to Religious Television
(Past Three Years)

	Giving to Religious Television:			
	Decreased	Stayed the Same	Increased	Total
% Whose Giving to Local Church:				
Decreased	39.2	9.7	1.1	11.7
Stayed the Same	27.5	38.8	24.2	33.0
Increased	33.3	51.5	74.7	55.3
Total (100%=)	95	196	51	342

As can be seen, the majority of respondents reported no change in their giving to religious programs. The majority of this group (55 percent) also reported that their giving to their local churches had increased. Among those who reported an increase in contributions to religious television, however, 75 percent also increased their giving to their church. Among those who reported decreased contribution to religious television, the numbers who increased and decreased giving to local churches were nearly equal. There is thus no evidence here to suggest that contributing to religious television programs has a negative effect on giving to local churches.

Participation in local church activities

Participation in non-worship activities at church is also positively associated with religious but not with general television viewing (see Table IV.3.13). Heavy viewers of religious programs are significantly more likely than light viewers to participate "frequently" in such activities, as was also demonstrated in the national survey. The relationship is fairly stable across most subgroups; the variations also tend to show mainstreaming. Heavy viewers of general television, by contrast, are less likely to participate, though the relationships are weaker and reach statistical significance less often.

As an unobtrusive measure of the effect of viewing religious television on these "conventional" behaviors, respondents were asked, at different points in the questionnaire, whether their local church participation and viewing of religious programs had increased, decreased, or stayed the same in the past year. These issues were addressed in the national survey and revealed that local church participation and viewing religious programs tend to increase together ($r=.133, p<.001$). (There is no significant diminution of this relationship when controls for age, sex, income, and education are applied.) As might be expected, this relationship differs among denominational subgroups in the regional sample. It is strongest among Evangelicals ($r=.112, p<.01$) and weaker and not significant among non-Evangelical Protestants ($r=.069$). Within categories of fundamentalism, the associational pattern between viewing religious programs and attendance is different. Among the "most fundamentalist" viewers, it is stronger than it is overall (r=.140, p<.001). For the "least fundamentalist" group, it is also stronger (r=.130, p<.01)). But for those in the middle, it is slightly weaker (r=.086).

Table IV.3.14 presents percentages of those attending church once a week or more, classified by denomination (Evangelical, mainline Protestant, Catholic, Other). Watching religious programs is associated with greater church attendance for all denominations, and the relationship is monotonic for all but Catholics. There is a strong tendency for those groups with lower percentages of frequent attendance among light viewers to show greater positive differentials in reported attendance.

Table IV.3.14 also presents the same dependent variable (those who attend once a week or more) among subgroups on our literalist/charismatic scale. The pattern here is different. There are clear, positive associations only for those who score at the low or high extremes on "fundamentalism." For those of "medium" fundamentalism, however, the relationship is curvilinear; those who watch rarely are more likely to attend church frequently than those who do not watch at all, but those who watch the most attend less frequently.

Table IV.3.15 presents the same subgroup breakdowns, this time for the proportion of respondents who annually contribute $180 or more to their place of worship. Percentages for light viewers are all quite similar, but the Mainline Protestants and "Other Faiths" categories show the largest positive difference in reported giving when they are more frequent viewers. Only Catholics are less likely to report this level of giving when they are more frequent viewers. Classifications by the literalist/charismatic scale are even more interesting. Only non-fundamentalists report a significantly higher level of giving associated with viewing, while both other groups report less (though not significantly less) giving with increasing levels of viewing.

Social, political, and sexual attitudes

Several questions on our survey focus on social and political attitudes. It has been generally assumed that religious programs reflect politically conservative views and consequently attract generally conservative audiences. The results of the national survey underscored this tendency, and it is borne out by the results of the regional surveys. Heavy viewers of religious programs are most likely to describe themselves as conservative; heavy viewers of general television are most likely to describe themselves as moderate, as seen in the table below (cf. Gerbner *et al*. 1984).

Political Self-Designations by Light and Heavy Viewers of Religious and General Television

	Religious TV Viewing		General TV Viewing	
	Light %	Heavy %	Light %	Heavy %
Liberal	17	12	15	14
Moderate	47	42	43	47
Conservative	36	45	42	39
Total (100%=)	(1153)	(1110)	(1496)	(823)

Three-fifths of respondents in the regional sample favor a freeze on nuclear weapons (cf. Table IV.3.16); but among those who watch religious programs more often, the percent opposed reaches 47 percent (contrasted with 37 percent among those who watch few or no religious programs). Among those who attend church once a week or more, heavy viewers of religious programs are 10 percent more likely to oppose a nuclear freeze than are light viewers (45 percent vs. 35 percent). Heavy viewers of religious programs are more likely to oppose a nuclear freeze in all subgroups, except among those over 65 years old, an exception that suggests mainstreaming.

Conversely, viewing general television programs is associated, in this sample, with being more likely to favor a nuclear freeze; the overall difference is comparable to the opposite difference between heavy and light viewers of religious programs. Mainstreaming can be seen in the relationship of political attitude to television viewing among conservatives: heavy-viewing conservatives are 12 percent more likely than light-viewing conservatives to favor a nuclear freeze.

In response to another question, nearly 80 percent of respondents said they favor tougher laws against pornography (Table IV.3.17). Given the high overall level of support for such laws, we find few significant relationships with the viewing of either general or religious television programs. Heavy viewing of general television is consistently (but not significantly) associated with less support for tougher laws against pornography; viewing religious programs is consistently (and frequently significantly) associated with more support. Over 85 percent of regular churchgoers favor tougher laws, regardless of whether they view religious programs; but among infrequent churchgoers, viewing of religious programs is associated with a difference of 7 percentage points (69 percent of light viewers as compared to 76 percent of heavy viewers favor these laws).

Another question asked about attitudes toward the death penalty. Overall, nearly three quarters of respondents favor the death penalty for persons convicted of murder. However, those who view either more religious programs or more general television programs report lower levels of support (Table IV.3.18). The relationship for viewing religious programs is sharply moderated by education, but in inconsistent ways.

Finally, respondents were asked whether they voted in the 1980 presidential election; three-quarters of the sample said that they had. Viewing of general television is consistently and significantly associated with not voting, but viewing of religious programs is associated with voting (Table IV.3.19). The finding that viewing religious programs is more strongly associated with voting in 1980 than is viewing of general programs is of special significance, given the speculations in press about the the role of the "electronic church" in that election.

Attitudes toward sex and sexuality

The presentation of sex and sexual information on general television is a highly charged issue. Few topics are as controversial in their implications for values, morals, and behavior. Indeed, a commonly held belief is that dissatisfaction and disapproval of the sexual portrayals of general television may lead some viewers to prefer "safer" religious programs. The national survey found a significant tendency for viewers of religious programs to be "very dissatisfied" with today's moral climate.

Our own content studies (as well as those conducted by others) provide a fairly clear picture of the nature of general television's sexual representations. In brief, there is virtually no "explicit" sex, but a great deal of innuendo. Premarital sex in particular is presented, frequently, in a consistently positive manner. On the other hand, extramarital sexual relations and homosexuality tend to be portrayed in a more critical, negative light. These patterns are reflected in cultivation analyses which show that heavy viewers tend to be more likely than light viewers to approve of premarital sex but less likely to approve of extramarital sex or homosexuality (Gerbner et al. 1982).

As noted above, discussions or presentations of sexuality do not appear very often in our sample of religious programs. When sexuality does appear, though, it is most often treated negatively. In addition, the issue of "sinful sexual behavior" appeared with somewhat comparable frequency in all types of religious programs (cf. Table IV.1.9). Therefore, we might expect somewhat different associations with religious and general television viewing and attitudes regarding sexuality, especially in terms of premarital sex.

The sample does show a marked difference in attitudes toward premarital sex, as opposed to extramarital sex and homosexuality. While less than half of the sample (44.6 percent) believe that premarital sex is "always wrong," proportionately twice as many feel the same about extramarital and homosexual behavior (84.1 percent and 79.8 percent, respectively). These baseline differences may help explain the finding that exposure to religious television programs relates somewhat differently to these three sexual attitudes.

Those who who are heavy viewers of religious television programs are consistently and substantially more likely to say that premarital sex is "always wrong." The relationships are quite large and highly statistically significant across all subgroups, with no exceptions. Regardless of demographic subgroups or controls, there is roughly a 20 to 35 percentage point margin between those with lesser and greater exposure to religious television programs, with those who watch more being more likely to disapprove (Table IV.3.20).

Those who watch religious programs are also more likely to disapprove of extramarital sex and homosexuality, but the relationships are not as dramatic as those for premarital sex. This may represent a "ceiling effect," inasmuch as these two forms of sexual behavior evoke a much higher level of general disapproval.

About 8 out of 10 light viewers of religious programs, compared to 9 out of 10 heavy viewers, say extramarital sex is "always wrong." This relationship is most pronounced within those groups whose light viewers are somewhat less likely to be opposed: those with at least some college education, those with higher incomes, those between 30 and 49 years old, and those who designate themselves as politically "liberal." A clear majority of respondents are opposed to extramarital sex regardless of viewing levels or demographic background, but heavier viewers of religion are even more likely to be opposed, particularly in those subgroups whose light viewers are somewhat less likely to be opposed (Table IV.3.21).

For example, among those with less than a high school diploma, 9 out of 10 respondents say that extramarital sex is "always wrong," regardless of their exposure to religious television programs. But among higher education levels, those who watch fewer religious programs express lower levels of disapproval, 83 percent of light viewers of religious programs with high school diplomas and 72 percent of light viewers of religious programs with at least some college education are opposed. Among heavier viewers of religious programs, however, the proportion who are against extramarital sex remains relatively stable at all educational levels; 90 percent of heavy viewers of religious programs with high school diplomas and 86 percent of heavy viewers with some college education are opposed. The overall patterns reveal mainstreaming, whereby the differences associated with other factors are less evident among those who watch more religious programs.

The size of the relationships between the viewing of religious programs and attitudes toward homosexuality falls between the other two. Levels of disapproval among light viewers of religious programs are not quite as high as for extramarital sex, but the differences between light and heavy viewers of religious programs are more marked. Overall, about 7 out of 10 light viewers and 9 out of 10 heavy viewers believe homosexuality is "always wrong" (Table IV.3.22).

The associations are most pronounced within those subgroups whose light viewers of religious programs are less opposed to homosexuality -- those with more education, those with higher incomes, those between 30 and 49 years old, and self-proclaimed liberals. In addition, the mainstreaming pattern for attitudes toward homosexuality appears for respondents with a non-evangelical religious background. The disapproval rate among heavy viewers of religious programs remains at about 90 percent in all subgroups, even though the light-viewing counterparts of some groups are far less likely to express disapproval. (Among those who watch few or no religious programs, fewer than 6 out of 10 of those with more education, or those with higher incomes, or liberals, believe homosexuality is "always wrong.")

Once again, the differences between groups of light viewers that are associated with other factors are greatly diminished among the heavy viewers of religious programs. Among those with less exposure to religious programs, those in the lowest and highest educational groups differ by about 27 percentage points (with less-educated respondents more opposed to homosexuality). But among those with more exposure to religious programs, this difference is reduced to a mere 3 points.

Attitudes toward abortion follow a similar pattern (Table IV.3.23). Overall, our sample is fairly evenly split on the issue, with 48 percent feeling that abortion should be legal and 52 percent opposed to legalized abortion. Not surprisingly, heavy viewers of religious programs are more opposed to legalized abortions than are light viewers of religious programs. The mainstreaming we have noted for the other sex-related attitudes shows up here as well: among those groups most likely to favor legal abortions (the young, the more educated, those with higher incomes, liberals), those who watch more religious programs differ more from their light-viewing counterparts than is the case for the groups more generally opposed to legal abortions. In other words, the differences between light viewers of religious programs in these groups are much greater than the differences between heavy viewers.

Breaking the sample by age, for example, we find, among light viewers of religious programs, that 18- to 29-year-olds express much greater approval of abortion than do the older groups (36 percent opposed vs. 55 percent for those over 65), but among the heavy viewers, the difference between the youngest and the oldest groups has dropped from 19 to 8 percentage points. Similarly, the differences between those with more and less education vary from 32 percent among light viewers to 21 percent among heavy viewers of religious programs; the differences between the more and less wealthy range from 26 percent for light to 15 percent for heavy viewers; and for liberals vs. conservatives the range is from 23 percent to 20 percent. In all cases the gap is narrower among the heavy viewers.

General television viewing does not appear to cultivate as consistently (if at all) the traditional sexual values associated with religious program viewing. This may be a function of the particular profile of our sample; as noted above, in previous analyses we have found general television viewing more strongly associated with at least some of these views, such as condemnation of homosexuality and abortion (Gerbner et al. 1982). The relationship of general viewing with opposition to premarital sex is negative (Table IV.3.20), especially among Evangelicals and heavy viewers of religious programs. This resembles the mainstreaming patterns we have found elsewhere, suggesting that exposure to general television programs moderates the influences of other forces (such as religious television programs) that uphold traditional sexual values. A similar, although weaker, association among heavy viewers of religious programs can be found in attitudes toward extramarital sex, which show, overall, a mixed pattern of slight associations (Table IV.3.21). Arguably, premarital sex and extramarital sex are the categories of "immoral" sexual behavior most "promoted" by general television programs.

Attitudes toward abortion are generally more negative among heavier viewers of general programs, as are attitudes toward homosexuality, although the latter relationships are weaker and more mixed, possibly due to the "ceiling effect" of heavily negative attitudes among light viewers (Table IV.3.22 and IV.3.23).

For purposes of analysis and presentation, we combined the responses to the four questions discussed above into an index of traditional sexual values (alpha=.69). Figures 11 through 13 show the relationship between scores on this index and viewing of religious as well as general television programs, controlling for political self-designation, education, and age, respectively. The patterns of greater adherence to traditional sexual values associated with viewing religious television programs and, to a lesser extent, with viewing general television programs, which we have already noted for the individual variables, can be seen in this index as well. The figures also illustrate the convergence among heavy viewers of religious programs in contrast to the light viewers in the same demographic categories (see also Tables IV.3.24 and IV.3.25).

In addition to examining the relationships between attitudes and exposure to religious and general television programs, we also wanted to know whether frequency of church attendance would influence our respondents' views on sexual morality. We reasoned that religious television programs might function as an alternative

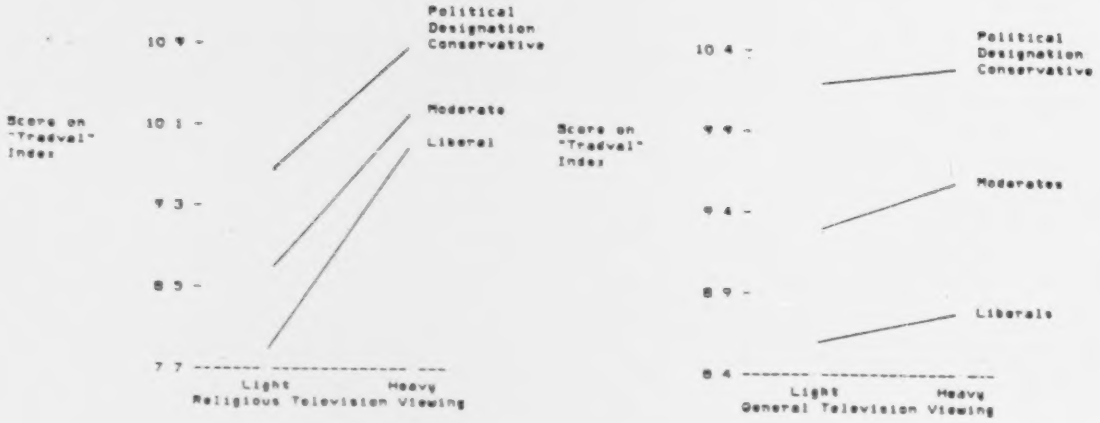


Figure 11
Relationship of "Traditional Sexual Values" (tradval) Index to
Frequency of Viewing of Religious and General Television Programs,
Controlling for Political Self-designation

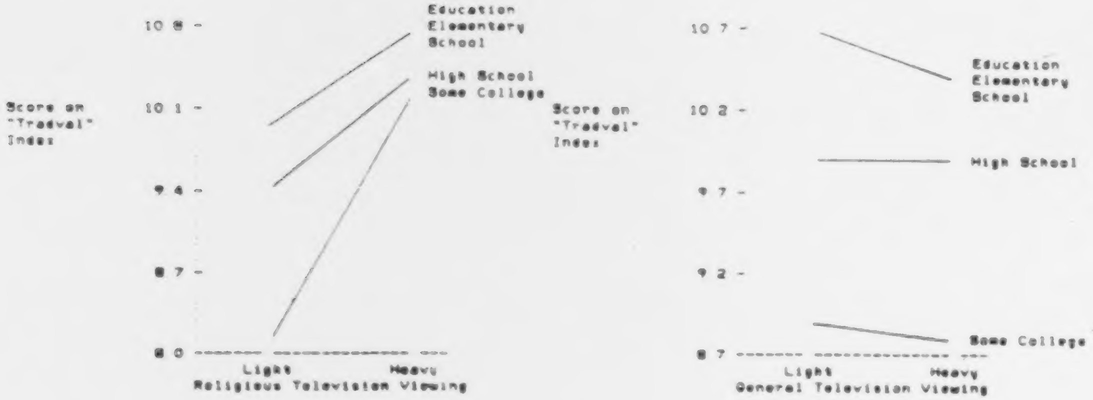


Figure 12
Relationship of "Traditional Sexual Values" (tradval) Index to
Frequency of Viewing of Religious and General Television Programs,
Controlling for Education

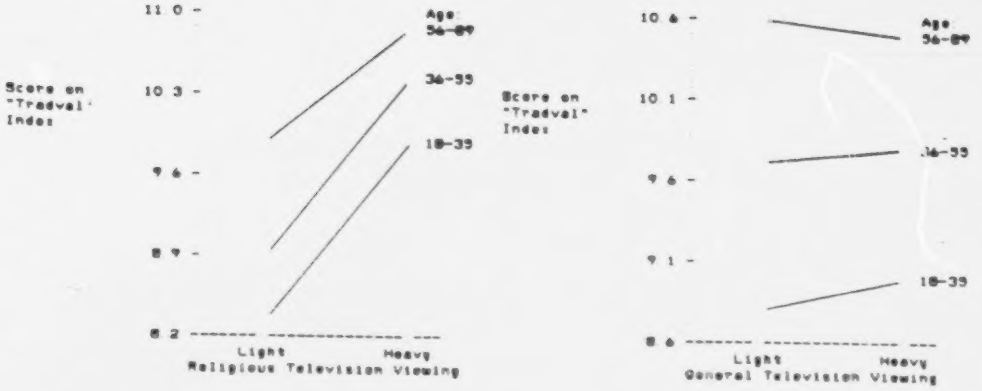


Figure 13
Relationship of "Traditional Sexual Values" (tradval) Index to Frequency of Viewing of Religious and General Television Programs, Controlling for Age

source of traditional value promotion for those who do not attend church regularly and as a supplemental source for those who do. Figure 14 shows the relationships between scores on the traditional sexual values index and viewing of religious and general television, controlling for frequency of church attendance. There is a similarity in the responses of those who attend regularly but do not watch religious programs and those who are frequent viewers of religious programs but do not attend church services. At opposite ends of the spectrum, the non-attender/light viewers score lowest, and the frequent attender/heavy viewers score highest on the traditional sexual values index. By contrast, viewing of general television is barely related to any differences in response among the frequent churchgoers, who score uniformly high, but it is more associated with higher index scores among the non-church-attenders who are heavy viewers.

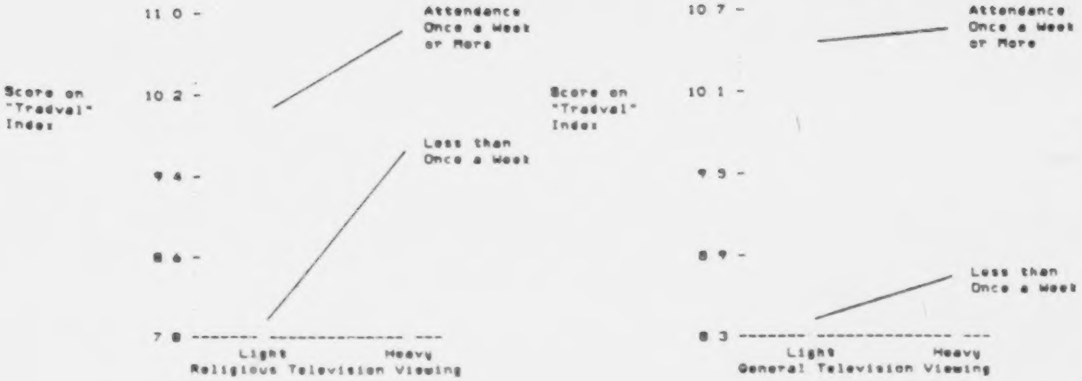


Figure 14
Relationship of "Traditional Sexual Values" (tradval) Index to
Frequency of Viewing of Religious and General Television Programs,
Controlling for Church Attendance

The relationship between scores on the traditional sexual values index and viewing of religious and general programs can also be seen in their respective correlations of .39 (p<.001) for religious program viewing and .02 (not significant) for general television viewing. The correlation between index scores and religious television viewing remains significant, at .19, under simultaneous controls for age, sex, race, education, income, political views, church attendance, denomination, region, and television viewing.

As we have noted above in the analysis of program content, it is the television ministry programs that feature discussion -- negative in tone -- of non-traditional sexual behavior. Consequently, it would seem reasonable that the viewers of these programs would show the strongest association between viewing and agreement with the four items comprising the traditional sexual values index. Figures 15 through 18 show the relationships between viewing television ministry programs and scores on the index, controlling for political views, education, age, and church attendance, respectively (see also Table IV.3.26). As these figures clearly indicate, the relationships previously described between index scores and overall viewing of religious television are even stronger and more consistent in terms of exposure to the television ministry programs.

Traditional female role

Two questions on the regional survey assessed respondents' views on what might be considered the traditional role of women in our society: mothers and homemakers supported by their husbands. The questions asked to what extent respondents agreed or disagreed with the following statements: "Most women are happiest when they are making a home and caring for children" and "A woman should not work outside the home if her husband can support the family."

The general pattern of responses to these two questions is not surprising. Heavy viewers of religious television programs are much more likely to endorse the traditional view of women's role than are those who watch few or no religious programs. Among those who do not watch religious television programs, heavy viewers of general television are significantly more likely than are light viewers to endorse traditional roles for women. Among those who are frequent viewers of religious programs, heavy viewers of

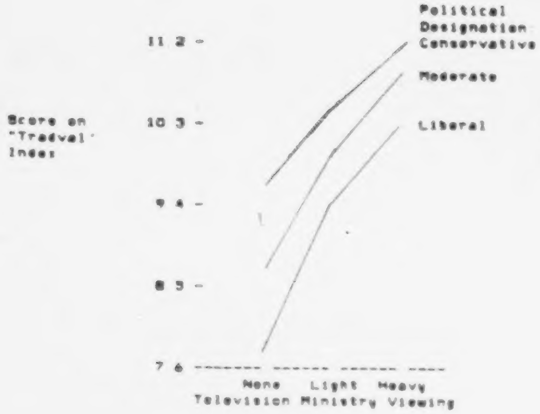


Figure 15
Relationship of "Traditional Sexual Values" (tradval) Index to Frequency of Viewing of Television Ministry Programs, Controlling for Political Self-designation

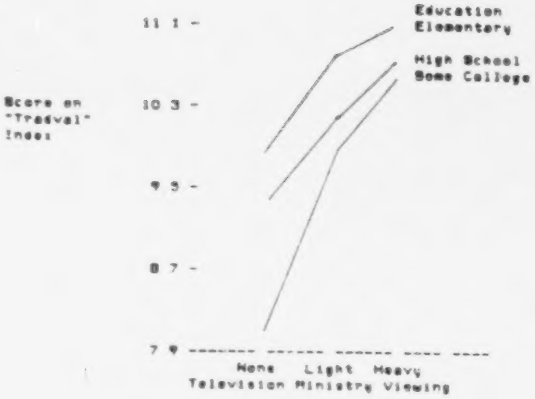


Figure 16
Relationship of "Traditional Sexual Values" (tradval) Index to Frequency of Viewing of Television Ministry Programs, Controlling for Education

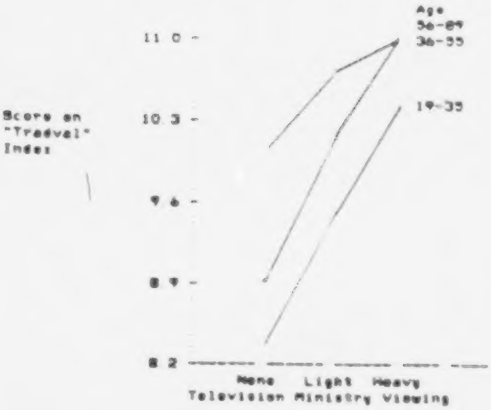


Figure 17
Relationship of "Traditional Sexual Values" (tradval) Index to Frequency of Viewing of Television Ministry Programs, Controlling for Age

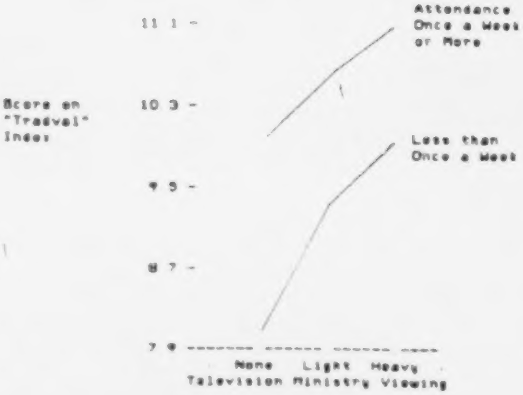


Figure 18
Relationship of "Traditional Sexual Values" (tradval) Index to Frequency of Viewing of Television Ministry Programs, Controlling for Church Attendance

general television, in contrast, differ little from light viewers or, in the case of the question about working outside the home, are less likely to endorse the traditional role of women. In other words, we see once again the familiar patterns of mainstreaming (Tables IV.3.27 and IV.3.28).

Mainstreaming also can be seen when we examine the relationships between the responses of heavy and light viewers of religious programs, controlling for such demographic variables as age, education, income, and political views. For example, among those who watch few or no religious programs, half of the 18- to 29-year-olds feel that women are happiest as mothers and homemakers, as contrasted with 92 percent of those over 65. Among those who watch more religious programs, 68 percent of the youngest group and 88 percent of the over-65 group express the traditional view. The difference of 42 percentage points between the oldest and youngest light viewers of religious programs contrasts sharply with the difference of only 20 percentage points between heavy viewers of these age groups.

Comparing the responses of those at various educational levels to both questions shows similar mainstreaming. For the first question, the difference between less- and more-educated light viewers is 35 percentage points; among the heavy viewers it is only 16 percentage points. For the second question the respective response differences are 34 and 20 percentage points.

The two questions were combined into an index of traditional female role attitudes (alpha=.50). Figures 19 through 22 show the relationships of scores on this index to those of religious and general television viewing, controlling for political views, education, age, and church attendance (see also Tables IV. 3. 29 and IV. 3. 30). In many instances the characteristic mainstreaming pattern of "convergence" can easily be seen. These figures demonstrate that viewing general television is also associated with more traditional views of women's role, particularly for those groups (liberals, the college-educated, the younger, non-church-attenders) whose light viewers are least likely to express such views.

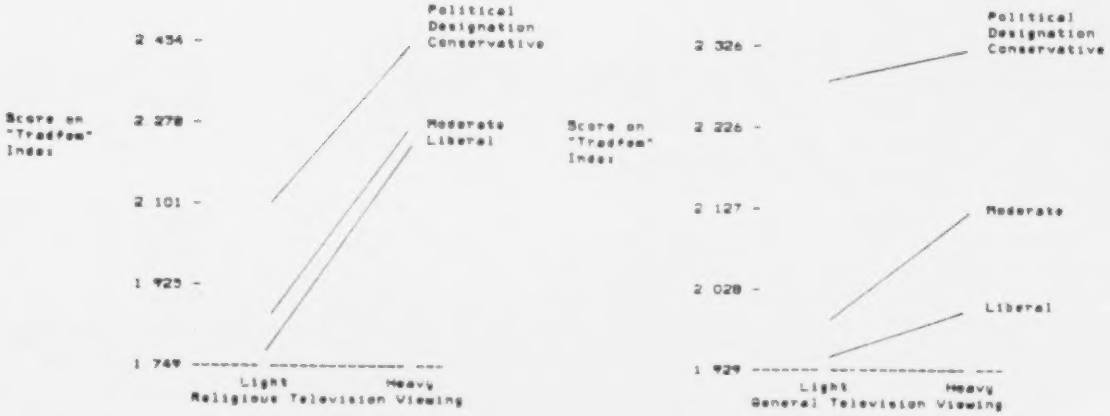


Figure 19
Relationship of "Traditional Female Role" (tradfem) Index to Frequency of Viewing of Religious and General Television Programs, Controlling for Political Self-designation

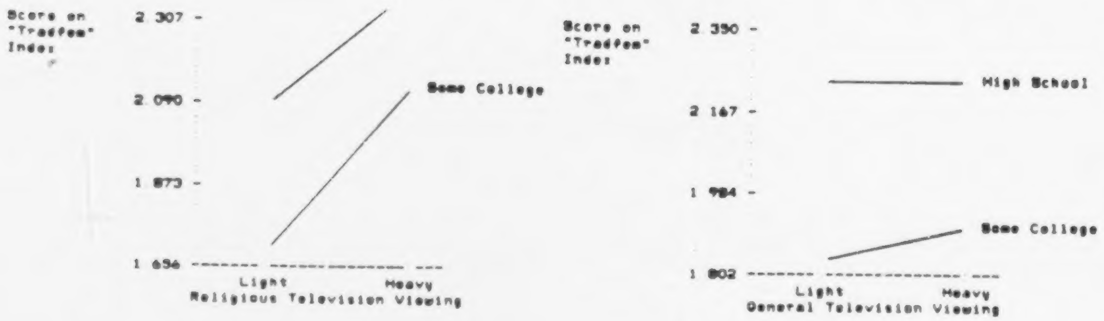


Figure 20
Relationship of "Traditional Female Role" (tradfem) Index to
Frequency of Viewing of Religious and General Television Programs,
Controlling for Education

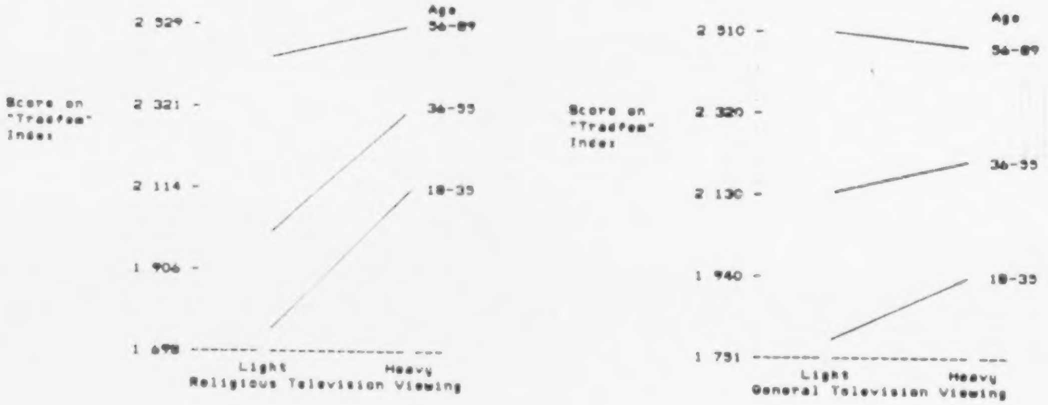


Figure 21
Relationship of "Traditonal Female Role" (tradfem) Index to
Frequency of Viewing of Religious and General Television Programs,
Controlling for Age

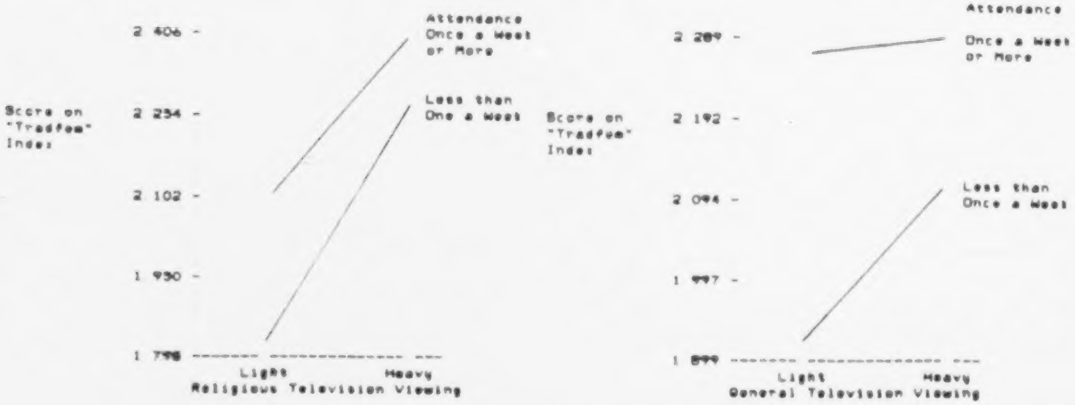


Figure 22
Relationship of "Traditional Female Role" (tradfem) Index to
Frequency of Viewing of Religious and General Television Programs,
Controlling for Church Attendance

We also examined the relationships between scores on this index with viewing of television ministry programs, independent of other religious programs. Figures 23 through 26 show that, as with the index of traditional sexual values, traditional female role scores show stronger and more consistent positive relationships with viewing of television ministry programs, controlling for political views, education, age, and church attendance (see also Table IV.3.31).

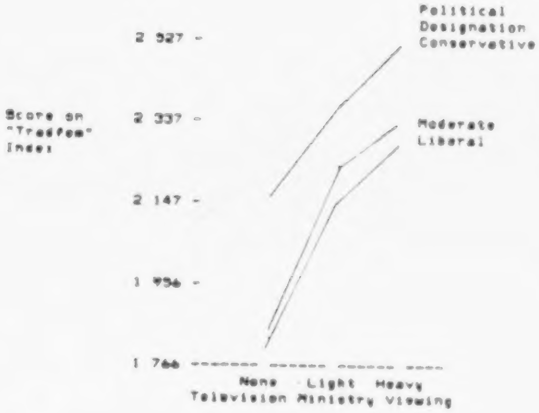


Figure 23
Relationship of "Traditional Female Role" (tradfem) Index to Frequency of Viewing of Television Ministry Programs, Controlling for Political Self-designation

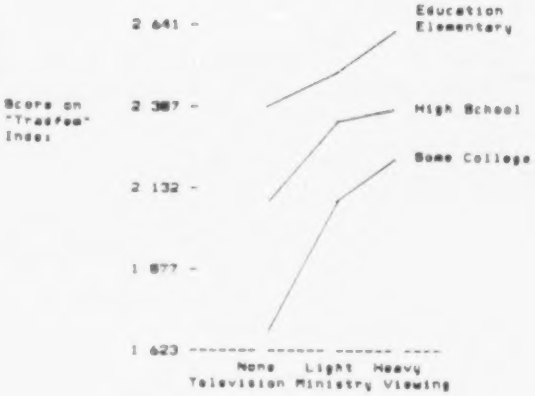


Figure 24
Relationship of "Traditional Female Role" (tradfem) Index to Frequency of Viewing of Television Ministry Programs, Controlling for Education

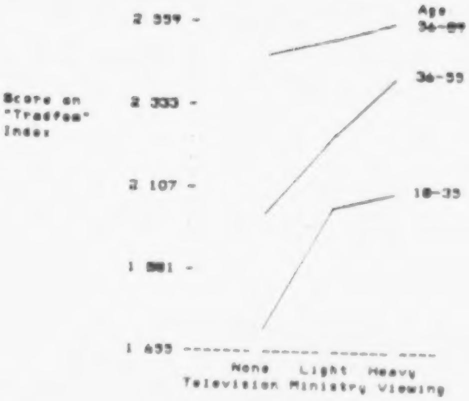


Figure 25
Relationship of "Traditional Female Role" (tradfem) Index to Frequency of Viewing of Television Ministry Programs, Controlling for Age

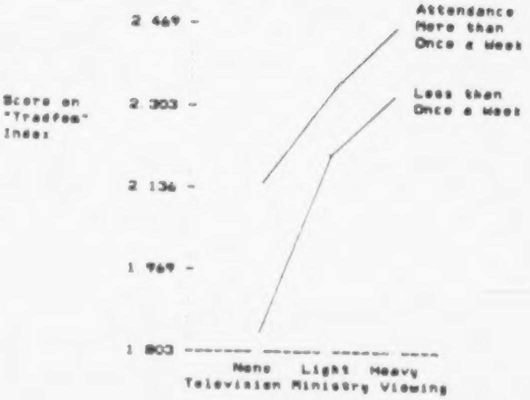


Figure 26
Relationship of "Traditional Female Role" (tradfem) Index to Frequency of Viewing of Television Ministry Programs, Controlling for Church Attendance

Confidence in people running institutions

Previous cultivation analyses have focused upon respondents' level of confidence in a number of institutions, using data from the National Opinion Research Center's (NORC) General Social Surveys. These analyses have revealed that greater amounts of general television viewing tend to be related to greater confidence in the people running most social institutions (Gerbner et al. 1981). Heavy viewers are more likely than light viewers to have a great deal of confidence in the people running medicine, the military, education, organized religion, the press, television, and organized labor. Two institutions, however, show significant overall negative associations: major companies and the scientific community.

Seven "confidence" items were included in the current survey. Two of these items related specifically to religion: confidence in those running local churches (Table IV.3.32) and confidence in those running organized religion (Table IV.3.33). There is a positive relationship between viewing religious programs and expressing a great deal of confidence in both those running organized religion and the people running local churches. In every subgroup, those who watch more religious television programs are more likely to say that they have a great deal of confidence in the people running organized religion and local churches, and most relationships are statistically significant. Overall, more respondents have a great deal of confidence in those running local churches (67 percent of the total sample) than have confidence in the people running organized religion (35 percent of the total sample).

Comparisons reveal that 58 percent of those who are light viewers of religious programs, compared to 78 percent of the heavy viewers of religious programs, say that they have a great deal of confidence in the people running local churches. Examination of Table IV.3.32 further reveals that in every demographic group, except among respondents over 65 and non-whites, the heavy viewers of religious programming are more likely to say they have a great deal of confidence in those running their local church.

Watching general television, however, is not associated with greater confidence in those running local churches. In practically every subgroup, the proportion of light viewers and the proportion of heavy viewers who say they have a great deal of confidence in those running local churches is about the same.

In regard to confidence in those running organized religion, overall, proportionately fewer respondents (only 35 percent of the entire sample) replied that they had a great deal of confidence in these people. Those who watch more religious television, however, are significantly more likely to say they have a great deal of confidence in the people running organized religion (28 percent of the light viewers of religious programs compared to more than half of the heavy viewers of these programs). Moreover, in every demographic group, except among men and those over 65, significantly more heavy viewers than light viewers of religious programs express greater confidence in those running organized religion.

As was the case for the previous question, there is no relationship between general television viewing and expressing confidence in organized religion. About the same proportion of heavy and light viewers in all subgroups express a great deal of confidence in those running organized religion.

This battery of questions included five additional items: the respondents' confidence in people running science, television, the press, medicine, and the government. In regard to respondents' confidence in the people running science, there is a small negative relationship between expressing a great deal of confidence in these people and watching both religious television and general television. Within most subgroups (see Table IV.3.34), we find that respondents who are heavy viewers of religious television and those who are heavy viewers of general television are less likely to say they have a great deal of confidence in those running science; this is especially true for those under 29, for men, and for the more affluent.

There is no relationship between viewing either religious or general television and expressing a great deal of confidence in the people running medicine (Table IV.3.35). Relationships between expressing confidence in the people running the government and watching either religious or general television are also, for the most part, not statistically significant.

Overall, only one out of five respondents had a great deal of confidence in the people running television (Table IV.3.38). We did find, however, that confidence in the people running television is related very strongly to general television viewing -- respondents who are heavy viewers of general television, in every subgroup, are significantly more likely than the light viewers in these subgroups to say that they have a great deal of confidence in the people running television. There are only a few positive relationships between viewing religious television and expressing a great deal of confidence in those running television; there is a positive and statistically significant cultivation differential for the following subgroups: the college-educated, those between 30 and 49, non-whites, liberals, men, women, and those who belong to "other" religious groups.

Mistrust and chances of violence

The interview included two additional questions similar to those we have examined in data sets such as the NORC General Social Surveys. These analyses have revealed that there is a positive relationship between television viewing and expressing the idea that you cannot be too careful in dealing with people. We asked respondents in this survey, "In your opinion, do you think that most people can be trusted or that you can't be too careful in dealing with people?" Overall, 45 percent of the respondents said that people could be trusted, while 55 percent replied that you can't be too careful in dealing with people (Table IV.3.39).

Examining these data by both religious and general television viewing reveals that there is some relationship between viewing and expressing concern about dealing with people; in practically every subgroup, heavy viewers (whether of religious *or* general television) were significantly more likely than light viewers to say that *you can't* be too careful in dealing with people. These results are consistent with findings reported in other studies (Gerbner *et al.* 1980).

Figure 27 illustrates the general nature of these relationships for young, middle-aged, and older respondents. The lefthand side of this figure reveals that for all age groups, those who watch more religious television programs are more likely to say that you can't be too careful in dealing with people; except for the 50- to 64-year-olds the cultivation differentials are almost the same. The relationship between age and general television

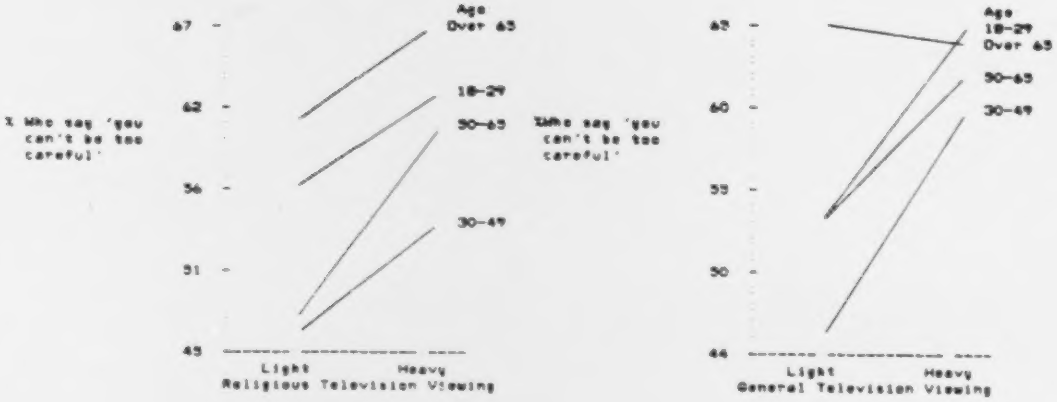


Figure 27
Relationship of Religious and General Television
Viewing to Saying "You Can't Be Too Careful With
People" Controlling for Age

viewing shows a typical "mainstreaming" pattern in that about the same proportion of heavy viewers in all four groups give this response.

The last question examined respondents' perceptions of their chances of encountering violence. Repondents were asked, "During any given week, what would you say are your chances of being involved in some kind of violence -- do you think the chances are 1 in 10, or 1 in 100 that you'd be involved in violence?" The "television answer" in this analysis is one in ten; that is, on television characters are much more likely to be involved in violence than people in real life. Again, this question has previously shown significant and positive relationships with viewing.

Overall, only 15 percent of the respondents said that they had a one in ten chance of being involved in violence (Table IV.3.40). The likelihood of giving this response was not related to viewing religious television programs but was somewhat related to viewing general television programs. In regard to viewing religious programs, there are almost no groups in which heavy viewers of religious programs were significantly more likely than light viewers to give this response. The findings for general television viewing resembled those that have been found in other studies. In many subgroups, the heavy viewers of general television were significantly more likely than the light viewers in these groups to say that they had a one in ten chance of being involved in violence. The differences between light and heavy viewers were usually in the same direction, with heavy viewers more likely to give this response.

Summary

The overall relationship between measures of religious belief and behavior and the viewing of religious and general television suggests some interesting patterns. In nearly all cases, higher levels of religious behavior are reported by those who watch more religious television. In the area of belief, moreover, viewing religious programs goes rather markedly with more "literalist" or evangelical perspectives.

Correlates of general viewing show some similarities and some contrasts with those of viewing religious programs. General television viewing seems to cultivate some of the same beliefs as religious television, such as biblical literalism, belief in miracles, and acceptance of speaking in tongues.

Bible reading and prayer, while engaged in with great frequency by all respondents, are engaged in with differing frequencies by heavy viewers of each kind of television. While heavy viewers of religious television read the Bible and pray more than light viewers, heavy general television viewers pray more than light viewers but read the Bible less. This may, in part, reflect the tendency for heavy viewers to read less in general. Finally, those who watch more general television are less likely to have had a religious experience, to attend church often, to engage in non-worship activities, or to make contributions to their local church.

While many patterns observed for exposure to religious television show "mainstreaming" in the sense that heavy viewers from counterpart subgroups tend to cluster together more closely than do light viewers, the associations are virtually always in the same direction (see, e.g., Figure 4). General television, on the other hand, shows more dramatic evidence of "mainstreaming," not just as a funneling effect but as a marked homogenization of otherwise sharply divergent groups.

For instance, belief in the Second Coming decreases with heavy viewing for those subgroups who are highest in acceptance of it as light viewers, while the opposite occurs for those who are lowest in acceptance as light viewers. The mainstream of general television is thus more wide-reaching in what it absorbs, but the patterns of these beliefs and behaviors for religious television are strikingly uniform, consistent, and strong.

Heavy viewers of religious programs are more likely than non-viewers to describe themselves as conservatives, oppose a nuclear freeze, favor tougher laws against pornography, and report voting in the last general election. Heavy viewers of general television tend to describe themselves as political moderates, are more likely to favor a nuclear freeze, are not as concerned with pornography (or, as we have seen before, with the "moral climate"), and are far less likely to say they voted in a general election. The coherent mobilizing power of religious television, rather than its reach or scope, represents its political clout.

The vigorous cultivation of traditional sexual values is one of the most distinctive features of religious programs, and especially of the television ministries. General television does not appear to cultivate as consistently, if at all, the traditional sexual values associated with religious program viewing. The pattern appears to be more that of mainstreaming, with older and younger groups of heavy viewers positioned closer to the middle (and to each other) than their light-viewing counterparts.

Similar patterns were found for conceptions of the role of women in the family and in society. The viewing of religious programs supports belief in more traditional female roles. The viewing of general television suggests more of a mainstreaming pattern, in that it tends to cultivate a less traditional concept among older and a more traditional concept among younger heavy viewers.

Finally, expressions of confidence in leaders of local churches (and to a lesser extent of organized religion) conform to the directions of the two mainstreams. Heavy viewers of religious television programs express greater confidence in both than do light viewers. Those who watch general television express lower confidence levels regardless of the amount of viewing.

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Vol. II. Appendix

RELIGION AND TELEVISION

A Research Report by
The Annenberg School of Communications,
University of Pennsylvania
and the Gallup Organization, Inc.

by

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Conducted under a grant from the
Ad Hoc Committee on Electronic Church Research

April 1984

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APPENDIX I:

HISTORY OF THE PROJECT

History of the project

On February 6-7, 1980, a Consultation on the Electronic Church was held at New York University under the auspices of the National Council of Churches, the U.S. Catholic Conference, and the National Religious Broadcasters. The most important insight to come out of those two days of debate was the realization that no one had the basic information that was needed to assess the present situation in religious broadcasting in the United States.

At the conclusion of that meeting, Dr. William F. Fore of the National Council of Churches suggested to Dr. Ben Armstrong of the National Religious Broadcasters that they jointly invite a broadly representative group of both mainline and independent church groups to consider developing a major cooperative research project. Dr. Armstrong agreed, and some two dozen persons were invited to a meeting held July 24, 1980. Enthusiasm for the project resulted in the establishment of the Ad Hoc Committee on Electronic Church Research.

The Committee elected Richard Hirsch of the U.S. Catholic Conference its chairman and Dr. Peggy Shriver of the National Council of Churches as project coordinator. A Steering Committee was created to develop the details of the project.

Within the first few months the Steering Committee agreed that rather than restrict the project to so-called Electronic Church programs, the research should deal with a larger question: "What are the uses and impact of religious television and its secondary support systems as part of people's religious life; and how do people relate this to their involvement with the local church and community?" The name was changed to the Religious Television Research Project, and all domestic religious broadcasting was included in its scope.

The Steering Committee secured the services of Dr. George Gerbner, Dean of The Annenberg School of Communications at the University of Pennsylvania, to act as research advisor. Dr. Gerbner met with the Steering Committee on October 20, 1980, at which time the objectives were reduced to eleven questions grouped into four research clusters:

Demographic Analysis (Who is watching?)

1. What are the demographics of the audience for the Electronic Church? How many watch? Who? How much? Under what circumstances?

Content Analysis (What are the messages?)

2. Are the social concerns of the Electronic Church presented more in terms of charity or of justice?
3. What kind of God and Gospel is portrayed by the Electronic Church to the audience?

Uses and Gratifications Analysis (Why do people watch?)

4. How is the Electronic Church perceived by its audience? Is it more or less interesting than the local church? What needs are being met?
5. What are the appeals of the program elements - personalities, music, message content, personal communication, etc.?

Effects Analysis (How is the viewer's behavior affected?)

6. What effects does the Electronic Church have on people's support of and involvement in the process of viewing?
7. What is the extent of interaction in the process of viewing? What is the subsequent interaction in the family and community?
8. What brings people to a faith commitment, that is, a significant deepening of religious faith? Does the Electronic Church bring people to a faith commitment? How? How many? What does this faith commitment lead the viewer to do?
9. What effects are specific programs having on support and involvement in those programs' ministries? Do the programs generate support and involvement?
10. Where do people turn for spiritual leadership and help, especially as between the local church and the Electronic Church?
11. What is the impact of political suggestion on political action? In what kinds of political involvement is the audience stimulated to engage?

Gerbner developed a set of four "Request for Proposals" that were reworked and adopted by the entire Ad Hoc Committee on January 8, 1981.

In early 1981, the "Request for Proposals" was sent to virtually every major private and educational media research organization in the nation. More than a dozen proposals were received. In order to further clarify the project and to facilitate negotiations, an all-day conference with interested research organizations was held on September 10, 1981. The major proposals were narrowed to five, and finally to two.

On July 27, 1982, the Steering Committee commissioned The Annenberg School of Communications at the University of Pennsylvania to be the primary contractor and to conduct Phase I (content analysis) and Phase III (local community survey); it asked the Gallup Organization of Princeton, New Jersey, to conduct Phase II (national survey). Coordination between the two research groups was stressed, and delivery of an integrated final report was made the responsibility of The Annenberg School research group. Cost of the overall project was approximately $175,000.

More than 30 organizations participated in financial support of the project and became members of the Ad Hoc Committee. The members are listed in Appendix II. Funding ranged from $250 to $20,000. All funders of $500 or more received copies of the basic report and tables. Funders at the level of $3,000 or more were given access to the computer data tapes during the first twelve months following release of the study. Funders at the level of $10,000 or more had the option of designating a representative on the Steering Committee.

In mid-1983, the Steering Committee appointed a Design Team to work with the Annenberg and Gallup teams on details of the research design and wording of the questions. Consisting wholly of research specialists, the Design Team members were: Dr. David W. Clark, Vice

President for Marketing, Christian Broadcasting Network (chairman); Dr. David A. Roozen, Center for Social and Religious Research, Hartford Seminary (coordinator); Dr. Bill Thorne, Marquette University; Dr. Mary Mattis, Director of Research, Presbyterian Church in the U.S.A.; and Mr. Martin Bradley, Manager, Research Services Department, Sunday School Board of the Southern Baptist Convention.

Throughout the three and a half years of the project the Steering Committee remained remarkably intact. Janes Engel, Wheaton College Graduate School, served for the first year, then resigned when he formed his own consulting business. Mary Mattis of the United Presbyterian Church U.S.A. joined the group in late 1982 and Bill Dingler of the Lutheran Layman's League in 1983. The members of the Steering Committee at the time of completion of the project were as follows:

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---William F. Fore, on behalf
of the Steering Committee

APPENDIX II:

LIST OF SPONSORS

SPONSORS

Back To God Hour
Billy Graham Evangelistic Association
Campus Crusade for Christ
Changed Lives/Ben Haden Evangelistic Association
Christian Broadcasting Network
Christian Church (Disciples of Christ)
Church of the Brethren
Diocese of Paterson, Roman Catholic Church
Episcopal Church Foundation
Evangelische Omroep
General Conference of the Seventh Day Adventists
Hartford Seminary Foundation
In Touch Ministries
International Lutheran Laymen's League
Jimmy Swaggart Ministries
Lutheran Church in America
Lutheran World Federation
Mennonite Board of Missions
Mennonite Church/General Conference
National Council of Churches
National Religious Broadcasters
Old Time Gospel Hour
PTL Television Network
Pathway Evangelism, Inc.
Presbyterian Church (USA)
Radio & TV Commission of the Southern Baptist Convention
Reformed Church in America
Russ Reid Co.
Sunday School Board of the Southern Baptist Convention
Texas Conference of Churches
Trans World Radio
U.S. Catholic Conference
UNDA USA
Union Theological Seminary, Richmond, VA
United Church of Christ
United Methodist Church
WCFC-TV, Channel 38, Chicago
World Association for Christian Communication

APPENDIX III:

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Table III.1

Agreement Coefficients for Items in Message System Analysis

Item	Recoding	Coeff.	Scale*
Format of Program	orig.	.745	N
Presence of Audience	orig.	.635	N
Technical Sophistication	orig.	.512	O
Major Setting	orig.	.689	N
Place of Origin	orig.	.720	N
Where to Write	orig.	.894	N
Where to Call	orig.	.746	N
Phones in Background	orig.	.704	N
Prayer	orig.	.889	R
Music			
Hymn	orig.	.578	N
Soloists	orig.	.683	O
Organ Music	orig.	.573	O
Choir	orig.	.637	O
Orchestra	orig.	.738	O
Items Offered			
Books	orig.	.658	N
Display Items (message)	orig.	.795	N
Magazines, Newsletters	orig.	.768	N
Tapes and Records	orig.	.788	N
Themes, Aspects of Life			
Nature	(0,1)(2)(3)	.575	O
Supernatural	orig.	.517	O
Politics	orig.	.575	O
Crime	orig.	.599	O
Mass Communication	orig.	.542	O
Schools	orig.	.564	O
Close Relationships	(0,1)(2)(3)	.703	O
Home and Family	orig.	.501	O
Armed Forces	orig.	.583	O
Fear of Aging	(0,1)(2)(3)	1.000	O

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* N=Nominal, O=Ordinal, I=Interval, R=Ratio

Table III.1 continued

Item	Recoding	Coeff.	Scale*
Personal Ailments and Problems			
Life-threatening Health	orig.	.524	N
Alcoholism	orig.	.587	N
Tobacco Use	orig.	.854	N
Drug Addiction	orig.	.660	N
Physical Handicaps	orig.	.617	N
Thoughts of Suicide	orig.	.638	N
Family Tensions	(0)(1)(2)(3,4,5)(6)	.553	N
Financial Problems	(0)(1)(2)(3,4,5)(6)	.602	N
Unemployment	(0)(1)(2)(3,4,5)(6)	.544	N
Self Centeredness	(0)(1)(2)(3,4,5)(6)	.544	N
Means of Cure for Ailments and Problems			
Financial Contribution to Program	orig.	.756	N
Social Problems			
War	(0)(1)(2,3,4)(5)(6)	.542	N
Abortion	orig	.521	N
Pornography	(0)(1)(2,3,4)(5)(6)	.696	N
Teenage Pregnancy	orig	.658	N
Drug Abuse	(0)(1)(2,3,4)(5)(6)	.561	N
Religious Items			
Bible References	orig.	.671	N
Devil, Satan, Antichrist	orig.	.645	N
Hell	orig.	.551	N
Second Coming of Christ	orig.	.591	O
State of Israel	orig.	.618	N
Financial Requests			
Requests for Funds	orig.	.863	N
Purchase of Airtime	orig.	.711	N
Spread Gospel, evangelize	orig.	.516	N
Help poor and needy	orig.	.682	N
Building Project	orig.	.630	N
Educational activities	orig.	.730	N
Amount Requested	orig.	.547	R
Minimum Requested	orig.	.695	R
Maximum Requested	orig.	.767	R

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* N=Nominal, O=Ordinal, I=Interval, R=Ratio

Table III.1 continued

Item	Recoding	Coeff.	Scale*
Feedback			
Phone Numbers	orig.	.803	O
Purpose: Prayer	orig.	.758	N
Purpose: Free Gifts	orig.	.704	N
Purpose: Donations	orig.	.681	N
Promotion of Ancillary Activities	orig.	.531	N
Non-Biblical References	orig.	.600	N
Violence in Family Life	orig.	.797	N
Sinful Sexual Behavior	orig.	.641	N
References to Local Churches			
Mentioned	(0)(1, 2, 3, 4, 5, 6)	.507	N
Urged to Go	(0, 1, 2, 5, 6)(3, 4)	.532	N
Social, Moral, and Political Issues			
Abortion - Emphasis	orig.	.956	O
Abortion - Tendency	orig.	.904	O
Euthanasia - Emphasis	orig.	.999	O
Euthanasia - Tendency	orig.	1.000	O
Contraception - Emphasis	orig.	1.000	O
Contraception - Tendency	orig.	.999	O
New Morality - Emphasis	orig.	.589	O
New Morality - Tendency	orig.	.602	O
Sexual Deviancy - Emphasis	orig.	.704	O
Sexual Deviancy - Tendency	orig.	.694	O
Pornography - Emphasis	orig.	.942	O
Pornography - Tendency	orig.	.942	O
Homosexuality - Emphasis	orig.	.866	O
Homosexuality - Tendency	orig.	.865	O
Communism-Socialism - Emphasis	orig.	.531	O
Communism-Socialism - Tendency	orig.	.527	O
Death Penalty - Emphasis	orig.	.663	O
Death Penalty - Tendency	orig.	.667	O
Prayer in Public School - Emphasis	orig.	.738	O
Prayer in Public School - Tendency	orig.	.730	O
Theory of Evolution - Emphasis	orig.	.798	O
Theory of Evolution - Tendency	orig.	.730	O
Illicit Drug Use - Emphasis	orig.	.633	O
Illicit Drug Use - Tendency	orig.	.648	O
Welfare - Emphasis	orig.	.562	O
Welfare - Tendency	orig.	.648	O
Environmental Movement - Emphasis	orig.	.665	O
Environmental Movement - Tendency	orig.	.860	O

Table III.1 continued

Item	Recoding	Coeff.	Scale*
Other Social Institutions			
Secular Education	(0,2,3,4,5)(1)	.542	N
College Education	(1)(0,2,3,4,5)	.741	N
Parochial Education	(1)(0,2,3,5)(4)	.543	N
Military	(1)(0,2,3,5)(4)	.502	N
Business	(1)(0,2,3,5)(4)	.502	N
Law	(1)(0,2,3,5)(4)	.541	N
Miscellaneous Theological Issues			
Controversy between Christians	(0,1)(2,3,4)	.540	N
Secular Humanism	(0,1)(2)(3)(4)	.665	N
Liberation Theology	(0,1)(2)(3)(4)	.664	N
Charismatic Movement	(0,1)(2)(3)(4)	.669	N
Healing	orig.	.554	N

---

* N=Nominal, O=Ordinal, I=Interval, R=Ratio

Table III.1 continued

Item	Recoding	Coeff.	Scale*
The Participants			
Status	orig.	.843	N
Role	orig.	.869	N
Testimonies	orig.	.624	N
Bible Quotes	orig.	.720	N
Conversion Experience	orig.	.714	N
Length of Time Saved	orig.	.501	N
Physical Contact with Others	orig.	.592	N
Physical Intensity	orig.	.748	N
Religious Affiliation	orig.	.699	N
Use of Profanity	orig.	1.000	N
Healing by Participant	orig.	.608	N
Outcome of Healing	orig.	.892	N
Demographics			
Occupation	orig.	.746	N
Sex	orig.	.973	N
Chronological Age	orig.	.906	R
Social Age	orig.	.744	N
Race	orig.	.925	N
Ethnicity	orig.	.660	N
Marriage and Family Life			
Marital Status	orig.	.680	N
Has Children	orig.	.731	N
Importance of Family Life	orig.	.503	N
Violence and Victimization			
Commits Violence	orig.	.908	N
Is Victimized	orig.	.797	N
Personal Problems and Ailments			
Life Threatening Health	orig.	.638	N
Minor Health Problems	orig.	.587	N
Impaired Hearing	orig.	1.000	N
Impaired Sight	orig.	.799	N
Impaired Use of Legs	orig.	.591	N
Impaired Use of Arms	orig.	.528	N
Smoking	orig.	.666	N
Thoughts of Suicide	orig.	.799	N
Family Tension	orig.	.596	N

---

* N=Nominal, O=Ordinal, I=Interval, R=Ratio

Table III.2

Viewers and Non-Viewers of Religious Television Programs

	Self-Report of Viewing					
	Viewer		Non-Viewer		Total	
	N	%*	N	%*	N	%+
Diary Report						
Total	1534	(60.8)	989	(39.2)	2523	(100.0)
Diary Report						
Viewer	939	37.2	289	11.5	1228	48.7
Non-Viewer	595	23.6	700	27.7	1295	51.3

---

* percent of total sample; row percent in parentheses
+ column percent

Table III.3

Denominational Affiliation of "Confirmed Frequent" and Other Viewers of Religious Television

Regional Sample

	"Confirmed Frequent" Viewers	Religious TV		
		Viewers	Non-Viewers	All
	%	%	%	%
American Baptist	2.0	1.7	.9	1.4
Southern Baptist	19.0	19.9	9.2	15.7
Other Baptist	21.2	17.3	7.1	13.3
ALC, LCA	.7	1.3	1.8	1.5
Missouri Synod Lutheran	.7	.5	.4	.4
Other Lutheran	2.5	2.4	2.8	2.6
United Methodist	8.3	9.7	6.7	8.5
Other Methodist	7.1	6.8	6.1	6.5
PCUS, UPUSA	1.8	3.4	4.2	3.7
Other Presbyterian	3.3	4.2	4.2	4.2
Episcopal	.7	1.1	3.9	2.2
UCC, Disciples	1.6	2.6	3.8	3.1
Charismatic Christian	10.5	5.9	.7	3.9
Independent, Non-denom.	2.2	2.0	1.3	1.7
Other Protestant	5.6	4.0	3.0	3.6
Catholic	10.0	13.6	31.7	20.1
Jewish	.2	.4	3.2	1.5
Orthodox	.2	.3	.3	.3
None	1.1	1.1	4.9	2.6
Other faiths	1.6	1.8	3.0	2.3
Total (100%=)	(454)	(1516)	(970)	(2486)

National Sample*

	Viewers	Non-Viewers
Baptist	15.3	7.9
Southern Baptist	15.1	5.6
Methodist	10.1	7.8
Lutheran	6.1	5.2
Presbyterian	3.3	3.0
Episcopalian	1.4	3.0
Catholic	18.7	3.5
Total (100%=)	(1666)	(1844)

---

*Percentages reported are from raw frequency outputs and do not include missing values.

Table III.4

Demographic Categories of "Confirmed Frequent" "Other," and Non-Viewers of Religious Television

	---------Regional Sample-----------				-------National Sample-------	
	"Confirmed Frequent"		Other	All		
	Viewers	Viewers	Non-viewers	Viewers	Viewers	Non-Viewers
	%	%	%	%	%	%
Education:						
Less than High School	40.1	30.3	15.9	24.7	38.1	23.4
High School Grad	35.2	37.6	37.2	37.5	38.5	43.2
Some College and More	24.7	32.0	46.8	37.8	23.1	33.2
Total (100%=)	(454)	(1520)	(980)	(2500)	(1666)	(1844)
Sex:						
Male	34.8	36.8	42.4	39.0	43.9	50.5
Female	65.2	63.2	57.6	61.0	56.0	49.4
Total (100%=)	(454)	(1534)	(989)	(2523)	(1666)	(1844)
Age:						
18-29	5.3	11.9	27.8	18.1	16.5	31.2
30-49	26.4	37.2	44.2	40.0	35.1	37.5
50-65	44.1	33.6	20.8	28.6	27.3	19.1
Over 65	24.2	17.3	7.2	13.3	20.8	11.5
Total (100%=)	(454)	(1534)	(989)	(2523)	(1666)	(1844)
Household income:						
Under $15,000	49.4	40.0	25.1	34.2		
$15,000 to $24,999	28.4	31.0	27.2	29.5		
$25,000 to $35,000	12.0	14.1	20.3	16.5		
Over $35,000	10.2	14.9	27.4	19.8		
Total (100%=)	(454)	(1365)	(872)	(2237)		
Race:						
White	76.8	79.3	92.0	84.2	81.0	88.6
Non-White	23.2	20.7	8.0	15.8	18.9	11.3
Total (100%=)	(454)	(1364)	(883)	(2247)	(1666)	(1844)

Table III.5

"Confirmed Frequent," "Other," and Non-Viewers of Religious Televsion Among Religious and Secular Demographic Categories

	Religious Viewing			
	"Confirmed Frequent"	Other Viewers	Non-Viewers	(N) (100%)
Denomination:				
American Baptist	25.7	48.6	25.7	(35)
Southern Baptist	21.8	55.4	22.8	(390)
Other Baptist	28.7	50.5	20.8	(331)
ALC, LCA	8.1	45.9	45.9	(37)
Missouri Synod Lutheran	27.3	36.4	36.4	(11)
Other Lutheran	17.2	40.6	42.2	(64)
United Methodist	17.5	51.9	30.7	(212)
Other Methodist	19.8	43.8	36.4	(142)
PCUS, UPUSA	8.9	45.6	45.6	(90)
Other Presbyterian	14.4	46.2	39.4	(104)
Episcopal	5.5	25.5	69.1	(55)
UCC, Disciples	9.2	42.1	48.7	(76)
Charismatic Christian	48.5	44.3	7.2	(97)
Independent, Non-denom.	23.3	46.5	30.2	(43)
Other Protestant	28.4	38.6	33.0	(88)
Catholic	8.4	31.4	60.2	(522)
Jewish	2.7	13.5	83.8	(37)
Orthodox	14.3	42.9	42.9	(7)
None	7.8	17.2	75.0	(64)
Other faiths	12.5	35.7	51.8	(56)
Overall	18.0	42.9	39.1	(2482)
Education:				
Less Than High School	29.2	45.5	25.3	(616)
High School Grad	16.9	44.1	39.0	(936)
Some College And More	11.8	39.6	48.6	(944)
Overall	18.0	42.7	39.3	(2496)
Sex:				
Male	16.1	41.2	42.7	(982)
Female	19.3	43.6	37.1	(1536)
Overall	18.0	42.7	39.3	(2518)
Age:				
18-29	5.3	34.6	60.2	(457)
30-49	11.9	44.6	43.5	(1005)
50-65	27.7	43.7	28.6	(721)
Over 65	32.8	46.0	21.2	(335)
Overall	18.0	42.7	39.3	(2518)

Table III.5 continued

Household Income:				
Under $15,000	25.9	45.5	28.6	(765)
$15,000 To $24,000	17.4	46.6	36.1	(657)
$25,000 To $35,000	13.0	39.0	48.0	(369)
Over $35,000	9.3	36.7	54.1	(442)
Overall	18.0	43.0	39.1	(2233)
Race:				
White	16.3	40.8	42.9	(1891)
Non-White	26.3	53.5	20.1	(353)
Overall	17.9	42.8	39.3	(2244)
Church Attendance:				
Once A Week Or More	22.8	47.6	29.6	(1361)
Less Than Once A Week	12.2	37.0	50.8	(1107)
Overall	18.0	42.9	39.1	(2468)
Local Annual Contributions:				
None	9.7	25.7	64.6	(226)
Under $120	14.6	42.0	43.4	(603)
$120 To $300	16.9	43.8	39.3	(664)
$301 To Over $1,200	23.7	49.3	27.0	(767)
Overall	17.9	43.4	38.8	(2260)
Importance of Religion:				
Very Important	25.3	49.0	25.8	(1481)
Important	9.3	39.2	51.5	(798)
Not Very Important	1.4	17.5	81.1	(143)
Not Important At All	2.5	12.3	85.2	(81)
Overall	18.1	42.9	39.1	(2503)
Region:				
Northeast	16.1	34.4	49.4	(1254)
Southeast	19.9	50.9	29.2	(1264)
Overall	18.0	42.7	39.3	(2518)

Table III.6

Viewers and Non-Viewers of Religious Television by Market

	Self-Report of Viewing					
	Viewer		Non-Viewer		Total	
	N	%	N	%	N	%
Total	1534	100.0	989	100.0	2523	100.0
Northeast	638	46.6	620	62.7	1258	49.9
New York	146	9.5	141	14.3	287	11.4
Philadelphia	127	8.3	105	10.6	232	9.2
Baltimore	84	5.5	78	7.9	162	6.4
Hartford - New Haven	39	2.5	73	7.4	112	4.4
Pittsburgh	242	15.8	223	22.5	465	18.4
Southeast	894	58.4	369	37.3	1265	50.1
Nashville	151	9.8	80	8.1	231	9.2
Atlanta	176	11.5	71	7.2	247	9.8
Birmingham	172	11.2	46	4.7	218	8.6
Charlotte	253	16.5	97	9.8	350	13.9
Richmond	144	9.4	75	7.6	219	8.7

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TABLES FOR SECTION IV

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Explanation of Appendix Tables

The basic classification of the viewing of religious television in the regional data set is a division by which respondents who reported viewing "rarely" or "never" are grouped into the "light" category, and those who reported viewing "sometimes" or "frequently" are grouped into the "heavy" category. For general viewing, those who reported watching three hours a day or less are classified as "light" viewers, and those who reported watching four or more hours are classified as "heavy" viewers.

The basic analytic instrument in these appendices is the so-called "Cultivation Differential" (CD) table. The purpose of these tables is to present data on the contribution of religious and general viewing to various belief and behavior measures, with specifications of subgroup differences in overall associations along demographic and other dimensions.

For each variable, one of the response categories for that variable has been chosen for analysis in this tabular form. In most cases, the answer was chosen for theoretical reasons, including its being the predominant direction on a given variable suggested by content findings or its being the answer associated with "high religiosity" in earlier studies and analyses.

These tables present data for the viewers of both religious and general television. They are not mutually exclusive. All respondents are analyzed first according to their viewing of religious television and then according to their viewing of general television.

In each table, data are presented sequentially across from left to right first for respondent religious viewing and then for respondent general viewing. The first column of each table presents labels for categories of control variables (except for the first rows of data, which present the overall figures for religious and general viewing, without controls.) The rest of the columns present data for light and heavy religious and general viewing in the following order.

Column 2 reports the actual number and percentage of light viewers of religious television who gave a given answer to the question under analysis. This is the number of respondents who reported being infrequent or non-viewers of religious television who also answered the question with the response category chosen for analysis. In the case of the question, "Should Abortion be Legal?" (Table IV.3.23), column 2 represents the number and percentage of light-viewing respondents who said "No."

Column 3. Rather than presenting next the same information for the heavier viewers of religious television, the "Cultivation Differential" table presents instead what is called the "Cultivation Differential" (CD), which is the difference between the percentage of light and the percentage of heavy viewers of religious television who responded with the answer under analysis. Specifically, the percentage giving this answer among light viewers is subtracted from the percentage giving this answer among heavy viewers. Thus, a positive cultivation differential means that heavy viewers responded with this answer more frequently, and the value of the CD is the precise difference in the percentage giving this answer between light and heavy viewers. (Relative N's for the "heavy" group can be determined by referring to the table of N's that follows. This table presents the base N for each control category, which would allow the total table to be reconstructed.)

Column 4. The strength and significance of the association in the table (religious or general viewing cross-tabulated with the dependent variable and controls) is presented in the form of the Gamma test of strength followed by asterisks denoting the significance of the association using Kendall's Tau-C.

Column 5-7 present information comparable to that given in Columns 2-4, but for light viewers of general television (as described above, those who view three hours or less per day).

Controls. These data are presented for overall viewing and then for control subgroups along demographic and religious dimensions. (see Section IV, Part 2, for a description of the construction of the "evangelical" vs. "other" denomination control item.)

The religious and general television controls at the bottom of both sides of the CD table present the same sort of subgroup specification as in the other control variables in the table. Under the religious television side, the frequencies and cultivation differentials are presented in categories of viewing of general television, and vice versa.

The table below presents the base N's for categories of all control variables used in the Cultivation Differential Tables.

Religion Study -- Table of 'N's"

General Television

	No.	Pct.	Valid Pct.	Cum Pct.
Light	1660	63.8	63.8	63.8
Heavy	942	36.2	36.2	100.0

Total N = 2602 Valid N = 2602

```
  Religious Television

                                 No.     Pct.   Valid   Cum
                                                 Pct.   Pct.
                                 ----    -----  -----  -----
 Light                           1273    48.9   50.6    50.6
 Heavy                           1245    47.8   49.4   100.0
 Missing                           84m    3.2m    NA      NA

Total N = 2602    Valid N = 2518
```

```
  Education

                                 No.     Pct.   Valid   Cum
                                                 Pct.   Pct.
                                 ----    -----  -----  -----
 LT High School Grad              619    23.8   24.7    24.7
 High School Grad                 938    36.0   37.4    62.2
 Some College And More            948    36.4   37.8   100.0
                                   97m    3.7m    NA      NA

Total N = 2602    Valid N = 2505
```

```
  Age

                                 No.     Pct.   Valid   Cum
                                                 Pct.   Pct.
                                 ----    -----  -----  -----
 18-29                            469    18.0   18.0    18.0
 30-49                           1035    39.8   39.8    57.8
 50-65                            749    28.8   28.8    86.6
 Over 65                          349    13.4   13.4   100.0

Total N = 2602    Valid N = 2602
```

```
  Sex

                                 No.     Pct.   Valid   Cum
                                                 Pct.   Pct.
                                 ----    -----  -----  -----
 Male                            1025    39.4   39.4    39.4
 Female                          1577    60.6   60.6   100.0

Total N = 2602    Valid N = 2602
```

```
  Race

                                No.     Pct.   Valid   Cum
                                               Pct.    Pct.
                                ----    -----  -----   -----
 White                          1952    75.0   84.1    84.1
 Nonwhite                        368    14.1   15.9   100.0
 Missing                         282m   10.8m    NA      NA

Total N = 2602     Valid N = 2320
```

```
  Household Income

                                No.     Pct.   Valid   Cum
                                               Pct.    Pct.
                                ----    -----  -----   -----
 Under 15000                     766    29.4   34.2    34.2
 15000 To 24999                  663    25.5   29.6    63.7
 25000 To 35000                  370    14.2   16.5    80.2
 Over 35000                      443    17.0   19.8   100.0
 Refused, NA                     360m   13.8m    NA      NA

Total N = 2602     Valid N = 2242
```

```
  Religious Denomination

                                No.     Pct.   Valid   Cum
                                               Pct.    Pct.
                                ----    -----  -----   -----
 Evangelical Protestants         861    33.1   34.6    34.6
 Others                         1631    62.7   65.4   100.0
 Missing                         110m    4.2m    NA      NA

Total N = 2602     Valid N = 2492
```

```
  Political Self-designation

                                No.     Pct.   Valid   Cum
                                               Pct.    Pct.
                                ----    -----  -----   -----
 Liberal                         339    13.0   14.6    14.6
 Moderate                       1032    39.7   44.5    59.1
 Conservative                    948    36.4   40.9   100.0
 Refused, NA                     283m   10.9m .  NA      NA

Total N = 2602     Valid N = 2319
```

Table IV.1.1

Distribution of Religious Television Programs by City of Broadcast

	Only Philadelphia	Only Atlanta	Both	Total
All Programs				
N =	14 (100.0%)	19 (100.0%)	68 (100.0%)	101 (100.0%)
hours =	7.5	12.0	55.5	75.0
Television Ministries				
N =	8 (57.1%)	9 (47.4%)	61 (89.7%)	78 (77.2%)
hours =	4.0	5.5	51.0	60.5
Prominent				
N =	0 (0.0%)	0 (0.0%)	38 (55.9%)	38 (37.6%)
hours =	0.0	0.0	37.5	37.5
Other				
N =	8 (57.1%)	9 (47.4%)	23 (33.8%)	40 (39.6%)
hours =	4.0	5.5	13.5	23.0
Mainline Church				
N =	2 (14.3%)	6 (31.6%)	7 (10.3%)	15 (14.9%)
hours =	1.0	4.5	4.5	10.0
Miscellaneous				
N =	4 (28.6%)	4 (21.1)	0 (0.0%)	8 (7.9%)
hours =	2.5	2.0	0.0	4.5
Local				
N =	5 (35.7%)	8 (42.1%)	2 (2.9%)	15 (14.9%)
hours =	3.0	5.0	2.0	10.0
Syndicated				
N =	9 (64.3%)	11 (57.9%)	66 (97.1%)	86 (85.1%)
hours =	4.5	7.0	53.5	65.0

Table IV.1.2

Format, Audience, Setting, and Time of Religious Television Programs

	Television Ministries			Mainline Church	Misc.	All Programs
	Prominent	Other	All			
N =	38	40	78	15	8	101
	%	%	%	%	%	%
Format						
Talk/Interview	52.6	12.5	32.1	6.7	62.5	30.7
Church/Revival	28.9	60.0	44.9	53.3	25.0	44.6
Drama	0.0	15.0	7.7	33.3	0.0	10.9
Bible Lesson	18.4	10.0	14.1	0.0	12.5	11.9
Other	0.0	2.5	1.3	6.7	0.0	2.0
Audience						
None	28.9	70.0	50.0	53.3	75.0	52.5
Active	44.7	12.5	28.2	33.3	25.0	28.8
Other	26.3	17.5	21.8	14.4	0.0	18.8
Setting						
Studio	68.4	75.0	71.8	60.0	75.0	70.3
Location	15.8	20.0	17.9	6.7	12.5	15.8
Church	10.5	5.0	7.7	33.3	12.5	11.9
Mixed	5.3	0.0	2.6	0.0	0.0	2.0
Time Of Broadcast						
6 a.m. - Noon	84.2	72.5	78.2	73.3	75.0	77.2
Noon - 6 p.m.	0.0	0.0	0.0	6.7	0.0	1.0
6:30 p.m - 12:30 a.m.	15.8	27.5	21.8	20.0	25.0	21.8

Table IV.1.3

Music and Prayers in Religious Television Programs

	Television Ministries			Mainline Church	Misc.	All Programs
	Prominent	Other	All			
N =	38	40	78	15	8	101
	%	%	%	%	%	%
Programs With Music	86.8	55.0	71.5	80.0	37.5	69.3
Hymn	15.8	10.0	12.8	40.0	12.5	16.8
Solo - Vocalist	60.5	40.0	50.0	46.7	12.5	29.7
Organ	39.5	17.5	28.2	46.7	12.5	29.7
Choir	28.9	22.5	26.9	33.3	0.0	25.8
Orchestra	44.7	17.5	30.8	14.4	12.5	26.7
Programs With Prayers	68.4	50.0	59.0	60.0	12.5	55.4
1 Prayer	26.3	35.0	30.8	13.3	12.5	26.7
2 Prayers	21.1	5.0	12.8	13.3	0.0	11.9
3+ Prayers	21.0	10.0	15.4	33.3	0.0	16.8
	N	N	N	N	N	N
Number Of Prayers						
Total	53	31	84	42	1	127
Average/Program	1.4	0.8	1.1	2.8	0.1	1.3
Average/Program With Prayers	2.0	1.6	1.8	4.7	1.0	2.3

Table IV. 1. 4

Religious and Theological Issues in Religious Television Programs

	Television Ministries			Mainline Church	Misc.	All Programs
	Prominent	Other	All			
N =	38	40	78	15	8	101
	%	%	%	%	%	%
Reference To Bible	100.0	85.0	92.3	73.3	100.0	90.0
Devil, Satan						
Mentioned	18.4	10.0	14.1	0.0	0.0	10.9
"real"	36.8	35.0	35.9	20.0	37.5	33.7
"symbolic"	2.6	2.5	2.6	0.0	0.0	2.0
Hell						
Mentioned	2.6	12.5	9.0	0.0	0.0	6.9
"real"	23.7	17.5	20.5	6.7	12.5	17.8
"symbolic"	2.6	0.0	1.3	0.0	0.0	1.0
Second Coming						
Mentioned	10.5	7.5	7.7	6.7	0.0	6.9
"real"	15.8	7.5	11.5	20.0	12.5	12.9
"imminent"	10.5	7.5	9.0	0.0	12.5	7.9
Israel						
Mentioned	36.8	7.5	21.8	13.3	12.5	19.8
Political Conflict	13.2	0.0	6.4	0.0	0.0	5.0
Fulfill God's Plan	0.0	7.5	3.8	6.7	12.5	5.0
Mixed	0.0	0.0	0.0	6.7	0.0	1.0
Secular Humanism						
Negative	10.5	5.0	7.7	0.0	0.0	5.9
Neutral	2.6	0.0	1.3	0.0	0.0	1.0
Liberation Theology						
Negative	2.6	0.0	1.3	0.0	0.0	1.0
Positive	0.0	0.0	0.0	6.7	0.0	1.0
Controversy Between Christians	42.1	30.0	35.9	26.7	25.0	33.7
Charismatic Movement						
Negative	0.0	2.5	1.3	0.0	0.0	1.0
Neutral	5.3	5.0	5.1	0.0	0.0	4.0
Positive	7.9	0.0	3.8	0.0	25.0	5.0
Healing						
Via Hands	2.6	2.6	2.6	0.0	12.5	3.0
Via TV	2.6	2.5	2.6	0.0	0.0	2.0
Both	0.0	2.5	1.3	0.0	0.0	1.0

Table IV.1.5

Solicitation in Religious Television Programs

	Television Ministries			Mainline Church	Misc.	All Programs
	Prominent	Other	All			
N =	38	40	78	15	8	101
	%	%	%	%	%	%
Funds - Solicited						
One Or Two Times	23.7	42.5	33.3	20.0	62.5	33.7
Many Times	39.5	5.0	21.8	0.0	0.0	16.7
Uses For Funds						
None	39.5	75.0	57.7	80.0	37.5	59.4
Purchase Air Time	26.3	12.5	19.2	0.0	50.0	18.8
Spread Gospel	39.5	15.0	26.9	13.3	25.0	24.8
Help Poor	21.1	5.0	12.8	6.7	0.0	10.9
Building Project	26.3	0.0	12.8	6.7	0.0	10.9
Education	18.4	0.0	9.0	0.0	0.0	6.9
Requests With No Reason	4.2	47.4	23.3	0.0	0.0	19.6
Monies Requested						
% With Requests	21.1	10.0	15.4	0.0	0.0	11.9
Average Per Request	$ 83	$ 42	$ 69	$ 0	$ 0	$ 69
Average Per Program	$ 17	$ 4	$ 11	$ 0	$ 0	$ 8
Minimum Request						
% With Requests	19.9	12.5	20.5	0.0	25.0	17.8
Average Per Request	$ 31	$ 16	$ 27	$ 0	$ 8	$ 25
Average Per Program	$ 9	$ 2	$ 6	$ 0	$ 2	$ 4
Maximum Request						
% With Requests	19.9	10.0	19.2	0.0	25.0	16.8
Average Per Request	$591	$ 78	$454	$ 0	$ 67	$409
Average Per Program	$171	$ 8	$ 87	$ 0	$ 17	$ 69

Table IV.1.6

Items Offered For Sale or as Gifts on Religious Television Programs

	Television Ministries			Mainline Church	Misc.	All Programs
	Prominent	Other	All			
N =	38	40	78	15	8	101
	%	%	%	%	%	%
Books						
Not Mentioned	52.6	62.5	57.7	93.3	87.5	65.3
For Sale	2.1	7.5	5.1	0.0	0.0	4.0
Gift To Viewer	7.9	17.5	12.8	6.7	0.0	10.9
Given For Donation	28.9	2.5	15.4	0.0	12.5	12.9
Other	7.9	10.0	9.0	0.0	0.0	6.9
Display Items						
Not Mentioned	73.7	97.5	85.9	100.0	75.0	87.1
For Sale	0.0	0.0	0.0	0.0	0.0	0.0
Gift To Viewer	15.8	2.5	9.0	0.0	12.5	7.9
Given For Donation	10.5	0.0	5.1	0.0	12.5	5.0
Other	0.0	0.0	0.0	0.0	0.0	0.0
Magazines/Newsletters						
Not Mentioned	86.8	87.5	87.2	93.3	62.5	86.1
For Sale	2.6	0.0	1.3	0.0	0.0	1.0
Gift To Viewer	2.6	12.5	7.7	6.7	37.5	9.9
Given For Donation	5.3	0.0	2.6	0.0	0.0	2.0
Other	2.6	0.0	1.3	0.0	0.0	1.0
Tapes/Recordings						
Not Mentioned	52.6	57.5	55.1	73.3	62.5	58.4
For Sale	15.8	5.0	10.3	20.0	0.0	10.9
Gift To Viewer	2.6	7.5	5.1	6.7	0.0	5.0
Given For Donation	26.3	22.5	24.4	0.0	25.0	20.8
Other	2.6	7.5	5.1	0.0	12.5	5.0

Table IV.1.7

Responses Offered by Religious Television Programs

	Television Ministries			Mainline Church	Misc.	All Programs
	Prominent	Other	All			
N =	38	40	78	15	8	101
	%	%	%	%	%	%
Phone Number To Call	73.7	40.0	56.4	20.0	25.0	48.5
Where To Call						
Local Phone Number	0.0	12.5	6.4	13.3	50.0	9.9
Long Distance	26.3	20.0	23.1	0.0	37.5	18.6
"800" Number	13.2	5.0	9.0	6.7	12.5	7.9
Local & Long Distance	0.0	0.0	16.7	0.0	0.0	12.9
Phones In Background	28.9	0.0	14.1	0.0	0.0	10.9
Purpose For Response						
None	10.5	30.0	27.7	66.7	25.0	27.7
Counseling	47.4	22.5	34.6	0.0	12.5	27.7
Prayer	65.8	35.0	50.0	13.3	25.5	42.6
Free Gifts	55.3	50.0	52.6	33.3	62.5	50.5
Donations	57.9	37.5	47.4	13.3	37.5	41.6
Auxiliary Activities						
None	68.4	80.0	74.4	100.0	62.5	77.2
Mentioned	7.9	2.5	5.1	0.0	12.5	5.0
Crusades/Revivals	7.9	12.5	14.1	0.0	25.0	12.9
Seminars	15.8	5.0	6.4	0.0	0.0	5.0

Table IV.1.8

Ailments and Personal Problems Mentioned in Religious Television Programs

	Television Ministries			Mainline Church	Misc.	All Programs
	Prominent	Other	All			
N =	38	40	78	15	8	101
	%	%	%	%	%	%
All Ailments						
None	18.4	30.0	24.4	33.3	37.5	26.7
One Or Two	18.4	42.5	30.8	40.0	25.0	31.7
Three Or More	63.2	27.5	44.9	26.7	37.5	41.6
Health/Life-Threatening						
No Solution	5.3	7.5	6.4	6.7	13.5	7.0
Solution	31.6	20.0	25.6	13.3	12.5	22.8
Physical Handicap						
No Solution	5.3	5.0	5.1	13.3	12.5	6.9
Spiritual Solution	26.3	12.5	19.2	0.0	25.0	16.8
Thoughts Of Suicide						
No Solution	2.6	2.5	2.6	6.7	0.0	3.0
Spiritual Solution	18.4	2.5	10.2	0.0	0.0	8.0
Alcoholism						
No Solution	0.0	0.0	0.0	6.7	12.5	2.0
Spiritual Solution	31.6	10.0	20.5	0.0	0.0	15.9
Drug Addiction						
No Solution	2.6	0.0	1.3	0.0	12.5	2.0
Spiritual Solution	31.6	7.5	19.2	0.0	0.0	14.9
Unemployment						
No Solution	5.3	5.0	5.1	20.0	0.0	6.9
Solution	42.1	7.5	24.4	0.0	12.5	19.8
Financial Problems						
No Solution	2.6	7.5	5.1	6.7	0.0	5.0
Solution	52.6	25.0	38.5	13.3	12.5	32.7
Family Tensions						
No Solution	5.3	12.5	9.0	20.0	0.0	9.9
Solution	47.4	22.5	34.6	13.3	25.0	30.7
Cure: Financial Contribution To Program	26.3	2.5	14.1	0.0	0.0	10.9

Table IV.1.9
Social/Moral/Political Issues in Religious Television Programs

	Television Ministries			Mainline	Misc.	All Programs
	Prominent	Other	All			
N =	38	40	78	15	8	101
	%	%	%	%	%	%
Abortion						
Mentioned	21.1	7.5	14.1	6.7	12.5	12.9
Against	21.1	5.0	12.8	6.7	12.5	11.9
New Morality						
Mentioned	18.4	2.5	10.3	0.0	12.5	8.9
Against	18.4	2.5	10.3	0.0	12.5	8.9
Sexual Deviancy						
Mentioned	15.8	0.0	7.7	6.7	0.0	6.9
Against	15.8	0.0	7.7	6.7	0.0	6.9
Pornography						
Mentioned	21.1	5.0	12.8	0.0	0.0	9.9
Against	21.1	5.0	12.8	0.0	0.0	9.9
Homosexuality						
Mentioned	18.4	5.0	11.5	0.0	0.0	8.9
Against	18.4	5.0	11.5	0.0	0.0	8.9
Drug Use						
Mentioned	31.6	7.5	19.2	6.7	12.5	16.8
Against	31.6	7.5	19.2	6.7	12.5	16.8
Death Penalty						
Mentioned	2.6	2.5	2.6	0.0	0.0	2.0
Tolerant	2.6	2.5	2.6	0.0	0.0	2.0
Communism/Socialism						
Mentioned	7.9	2.5	5.1	0.0	12.5	5.0
Tolerant	2.6	0.0	1.3	0.0	0.0	1.0
Against	5.3	2.5	3.8	0.0	12.5	4.0
Welfare						
Mentioned	5.3	0.0	2.6	6.7	0.0	3.0
Against	5.3	0.0	2.6	0.0	0.0	2.0
Environmental Movement						
Mentioned	5.3	0.0	2.6	6.7	0.0	3.0
Tolerant	5.3	0.0	2.6	6.7	0.0	3.0
Prayer In Public Schools						
Mentioned	21.1	2.5	11.5	6.7	0.0	9.9
Tolerant	21.1	2.5	11.5	6.7	0.0	9.9
Theory Of Evolution						
Mentioned	5.3	2.5	3.8	0.0	0.0	3.0
Against	5.3	2.5	3.8	0.0	0.0	3.0
War	13.2	17.5	15.3	33.3	12.5	17.8
Violence In Family Life	13.2	5.0	9.0	13.3	0.0	8.9
Sinful Sexual Behavior	28.9	20.0	24.4	20.0	25.0	23.8

Table IV.1.10

Themes and Aspects of Life in Religious Television Programs and Prime-Time Dramatic Programs

	Television Ministries			Mainline Church	Misc.	All	Prime-Time Drama (1969-1981)
	Prominent	Other	All				
N =	38	40	78	15	8	101	943
	%	%	%	%	%	%	%
Supernatural	73.6	55.0	64.0	50.0	62.5	60.5	17.3
Mass Communication	76.4	75.0	75.7	46.7	100.0	73.3	67.2
Politics	55.2	42.5	48.7	53.3	37.5	48.5	34.1
Crime	47.7	35.0	41.0	33.3	37.5	39.7	58.9
Schools	71.1	37.5	53.9	53.4	62.5	54.4	42.7
Home And Family	78.9	77.5	78.1	86.7	87.5	80.2	82.2
Armed Forces	28.9	17.5	23.1	26.7	50.0	25.8	20.7

Table IV.1.11

Sex and Status of Participants in Religious Television Programs (1982) and Characters in Prime-Time Dramatic Programs (1969-1981)

	Major		Minor		All	
	N	%	N	%	N	%
All Religious Programs	138		614		752	
Men	114	82.6	384	62.5	498	66.2
Women	24	17.4	230	37.0	254	33.8
All TV Ministries		100		514		614
Men	84	84.0	326	63.4	410	66.8
Women	16	16.0	188	36.6	204	33.2
Prominent TV Ministries	57		387		444	
Men	49	86.0	254	65.6	303	68.2
Women	8	14.0	133	34.4	141	31.8
Other TV Ministries	43		127		170	
Men	35	81.4	72	56.7	107	62.9
Women	8	18.6	55	43.3	63	37.1
Mainline	24		73		97	
Men	19	79.2	42	57.5	61	62.9
Women	5	20.8	31	42.5	36	37.1
Miscellaneous	14		27		41	
Men	11	78.6	16	59.3	27	65.9
Women	3	21.4	11	40.7	14	34.1
Prime-Time Drama	3,012		12,103		15,116	
Men	2,123	70.5	8,759	72.4	10,883	72.0
Women	886	29.4	3,288	27.2	4,174	27.6

Table IV.1.12

Social Age, and Race/Ethnic Group of Participants in Religious Television Programs and Major Characters in Prime-Time Dramatic Programs

	Religious Programs (1982)								Prime-Time Dramatic Programs (1969-1981)							
	All		Men			Women			All		Men			Women		
	N	CX	N	CX	(RX)	N	CX	(RX)	N	CX	N	CX	(RX)	N	CX	(RX)
N =	752		498			254			3012		2123			886		
Social Age																
Child-Adols.	28	3.7	17	3.4	(60.7)	11	4.3	(39.3)	187	6.2	127	6.0	(67.9)	60	6.8	(32.1)
Young Adult	99	13.2	54	10.8	(54.5)	45	17.7	(45.5)	644	21.4	395	18.6	(61.3)	249	28.1	(38.7)
Settled Adult	599	79.7	413	82.9	(68.9)	186	73.2	(31.1)	2023	67.1	1484	69.9	(73.4)	539	60.8	(26.6)
Elderly	23	3.1	11	2.2	(47.8)	12	4.7	(52.2)	95	3.2	72	3.4	(75.8)	23	2.6	(24.2)
N =	752		498			254			2794		1972			819		
Race																
White	666	88.6	436	87.6	(65.5)	230	90.6	(34.5)	2507	89.7	1757	88.9	(70.0)	753	91.9	(30.0)
Black	77	10.2	56	11.2	(72.7)	21	8.3	(27.3)	212	7.6	159	8.1	(75.0)	53	6.5	(25.0)
Oriental	6	0.8	3	0.6	(50.0)	3	1.2	(50.0)	28	1.0	23	1.2	(82.1)	5	0.6	(17.9)
Cannot Code	0	0.0	0	0.0	(0.0)	0	0.0	(0.0)	37	1.3	27	1.4	(73.0)	7	0.9	(18.9)
Hispanic	11	1.5	6	1.2	(54.5)	5	2.0	(45.5)	60	2.1	49	2.5	(81.7)	11	1.3	(18.3)
Average Chronological Age		41		42			39			36		37			32	

Note: Two percentages are given for each category: the percent of men or women who fall within that category (CX) and the percent of each category who are men and the percent who are women (RX).

Table IV.1.13

Social Age and Race/Ethnic Group of Participants in Religious Television Programs

	Television Ministries									Mainline Church			Miscellaneous			All Programs		
	Prominent			Other			All											
	All	Men	Women	All	Men	Women	All	Men	Women	All	Men	Women	All	Men	Women	All	Men	Women
All Participants																		
N =	444	303	141	170	107	63	614	410	204	97	61	39	41	27	14	752	498	254
	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%
Social Age																		
Child-Adols.	5.2	4.3	7.1	1.2	0.9	1.6	4.1	3.4	5.4	3.1	4.9	0.0	0.0	0.0	0.0	3.7	3.4	4.3
Young Adult	14.2	12.2	18.4	12.9	7.9	22.2	13.8	11.0	19.6	11.3	9.8	13.9	7.3	11.1	0.0	13.2	10.8	17.7
Settled Adult	77.7	80.5	71.6	82.4	89.7	69.8	79.0	82.9	71.1	80.4	83.6	75.0	87.8	81.5	100.0	79.7	82.9	73.2
Elderly	2.3	2.0	2.8	3.5	1.9	6.3	2.6	2.0	3.9	5.2	1.6	11.1	4.9	7.4	0.0	3.1	2.2	4.7
Race																		
White	88.5	87.5	90.8	84.7	84.1	85.7	87.5	86.6	89.2	94.8	93.4	97.2	90.2	88.9	92.9	88.6	87.6	90.6
Black	9.5	10.6	7.1	15.3	15.9	14.3	11.1	12.0	9.3	5.2	6.6	2.8	9.8	11.1	7.1	10.2	11.2	8.3
Oriental	1.4	1.7	2.1	0.0	0.0	0.0	1.0	0.7	1.5	0.0	0.0	0.0	0.0	0.0	0.0	0.8	0.6	1.2
Hispanic	1.4	1.7	0.7	1.2	0.0	3.2	1.3	1.2	1.5	3.1	1.6	5.6	0.0	0.0	0.0	1.5	1.2	2.0
Major Participants																		
N =	57	49	8	43	35	8	100	84	16	24	19	5	14	11	3	138	114	24
	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%
Social Age																		
Child-Adols.	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0
Young Adult	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	16.7	10.5	40.0	0.0	0.0	0.0	2.9	1.8	8.3
Settled Adult	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	83.3	89.5	60.0	92.9	90.9	100.0	96.4	97.4	91.7
Elderly	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	7.1	9.1	0.0	0.7	0.9	0.0
Race																		
White	86.0	83.7	100.0	90.7	88.6	100.0	88.0	85.7	100.0	95.8	94.7	100.0	100.0	100.0	100.0	90.6	88.6	100.0
Black	14.0	16.3	0.0	9.3	11.4	0.0	12.0	14.3	0.0	4.2	5.3	0.0	0.0	0.0	0.0	9.4	11.4	0.0
Oriental	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0
Hispanic	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0

Table IV.1.14

Occupation of All and Major-Role Participants in Religious Television Programs and Major Characters in Prime-Time Dramatic Television Programs

		Religious Programs						Prime-Time Dramatic Programs (1973-1981		
		All Participants			Participants in Major Roles			Major Characters		
		All	Men	Women	All	Men	Women	All	Men	Women
Total	N =	752	498	254	138	114	24	2276	1598	676
		%	%	%	%	%	%	%	%	%
Unknown		36.0	25.5	56.7	5.8	1.8	25.0	16.3	11.3	28.1
Unemployed		0.3	0.4	0.0	0.0	0.0	0.0	2.3	1.9	3.3
Housewife		0.3	0.0	0.8	0.7	0.0	4.2	2.5	0.1	8.3
Retired		0.3	0.2	0.4	0.0	0.0	0.0	0.7	0.9	0.4
Student		4.9	4.4	5.9	2.2	1.8	4.2	6.7	8.1	3.3
Criminal		0.1	0.0	0.4	0.0	0.0	0.0	5.5	5.0	6.8
Professional		24.2	27.1	18.5	33.3	29.8	50.0	18.5	18.1	19.4
Clergy		15.2	21.5	2.7	47.8	57.0	4.2	0.7	0.8	0.4
White-Collar		10.9	11.8	9.1	5.1	3.5	12.5	13.5	14.8	10.4
Blue-Collar		1.1	1.4	0.4	0.7	0.9	0.0	6.7	6.4	7.5
Military		0.4	0.4	0.4	0.0	0.0	0.0	4.1	5.2	1.6
Police		0.7	1.0	0.0	0.0	0.0	0.0	15.0	19.1	5.2
Other		5.7	6.2	4.7	4.3	5.3	0.0	7.4	8.3	5.3

Table IV.1.15

Occupation of All and Major-Role Participants in Religious Television Programs

	Television Ministries									Mainline Church			Miscellaneous			All Programs		
	Prominent			Other			All											
	All	Men	Women	All	Men	Women	All	Men	Women	All	Men	Women	All	Men	Women	All	Men	Women
All Participants																		
N =	444	303	141	170	107	63	614	410	204	97	61	39	41	27	14	752	498	254
	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%
Unknown	33.8	25.4	51.8	45.3	26.2	77.8	37.0	25.6	59.8	28.9	24.6	36.1	39.0	25.9	64.3	36.0	25.5	56.7
Unemployed	0.0	0.0	0.0	1.2	1.9	0.0	0.3	0.5	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.3	0.4	0.0
Housewife	0.2	0.0	0.7	0.0	0.0	0.0	0.2	0.0	0.5	1.0	0.0	2.8	0.0	0.0	0.0	0.3	0.0	0.8
Retired	0.2	0.3	0.0	0.0	0.0	0.0	0.2	0.2	0.0	1.0	0.0	2.8	0.0	0.0	0.0	0.3	0.2	0.4
Student	6.1	5.3	7.8	1.8	1.9	1.6	4.9	4.4	5.9	7.2	6.6	8.3	0.0	0.0	0.0	4.9	4.4	5.9
Criminal	0.2	0.0	0.7	0.0	0.0	0.0	0.2	0.0	0.5	0.0	0.0	0.0	0.0	0.0	0.0	0.1	0.0	0.4
Professional	29.7	31.7	25.5	15.9	21.5	6.3	25.9	29.0	19.6	11.3	11.5	11.1	29.3	33.3	21.4	24.2	27.1	18.5
Clergy	11.7	16.2	2.1	20.6	30.8	3.2	14.2	20.0	2.5	17.5	27.9	0.0	24.4	29.6	14.3	15.2	21.5	2.8
White-Collar	11.9	13.9	7.8	8.2	7.5	9.5	10.9	12.2	8.3	15.5	14.8	16.7	0.0	0.0	0.0	10.9	11.8	9.1
Blue-Collar	0.5	0.7	0.0	2.4	2.8	1.6	1.0	1.2	0.5	1.0	1.6	0.0	2.4	3.7	0.0	1.1	1.4	0.4
Military	0.5	0.3	0.7	0.6	0.9	0.0	0.5	0.5	0.5	2.1	3.3	0.0	0.0	0.0	0.0	0.4	0.4	0.4
Police	0.7	1.0	0.0	0.0	0.0	0.0	0.5	0.7	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.7	1.0	0.0
Other	0.0	0.0	0.0	4.1	6.5	0.0	0.0	0.0	0.0	14.4	9.8	22.2	4.9	3.7	0.0	5.7	6.2	4.7
Major Roles																		
N =	57	49	8	43	35	8	100	84	16	24	19	5	14	11	3	138	114	24
	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%
Unknown	0.0	0.0	0.0	9.3	0.0	50.0	4.0	0.0	25.0	8.3	5.3	20.0	14.3	9.1	33.3	5.8	1.8	25.0
Housewife	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	4.2	0.0	20.0	0.0	0.0	0.0	0.7	0.0	4.2
Student	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	12.5	10.5	20.0	0.0	0.0	0.0	2.2	1.8	4.2
Professional	54.4	46.9	100.0	14.0	14.3	12.5	37.0	33.3	56.3	8.3	5.3	20.0	50.0	45.5	66.7	33.3	29.8	50.0
Clergy	40.4	46.9	0.0	65.1	77.1	12.5	51.0	59.5	6.3	45.8	57.9	0.0	28.6	36.4	0.0	47.8	57.0	4.2
White-Collar	0.0	0.0	0.0	9.3	5.7	25.0	4.0	2.4	12.5	12.5	10.5	20.0	0.0	0.0	0.0	5.1	3.5	12.5
Blue-Collar	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	4.2	5.3	0.0	0.0	0.0	0.0	0.7	0.9	0.0
Other	5.3	6.0	0.0	2.3	2.9	0.0	4.0	4.8	0.0	0.0	0.0	0.0	7.1	9.1	0.0	4.3	5.3	0.0

Table IV.1.16

Comparison of Marriage and Family-Related Content Items in Religious Television Programs and Prime-Time Dramatic Television Programs

	Religious Programs (1982)								Prime-Time Dramatic Programs (1975-1981)							
	All		Men			Women			All		Men			Women		
	N	C%	N	C%	(R%)	N	C%	(R%)	N	C%	N	C%	(R%)	N	C%	(R%)
N =	752		498			254			1838		1283			553		
Marital Status																
Cannot Code	397	52.8	285	57.2	(71.8)	112	44.1	(28.2)	474	25.8	406	31.6	(85.7)	66	11.9	(13.9)
Not Married	83	11.0	51	10.2	(61.4)	32	12.6	(38.6)	800	43.6	536	41.7	(67.0)	264	47.7	(33.0)
Married	259	34.4	155	31.1	(59.8)	104	41.0	(40.2)	357	19.5	221	17.2	(61.9)	136	24.6	(38.1)
Formerly Married	13	1.8	7	1.4	(53.8)	6	2.4	(46.2)	172	9.6	103	8.0	(58.9)	72	13.0	(41.1)
Mixed	0	0.0	0	0.0	(0.0)	0	0.0	(0.0)	32	1.7	17	1.3	(53.1)	15	2.7	(46.9)
Has Children																
Cannot Code	595	79.1	416	83.5	(69.9)	179	70.5	(30.1)	1487	80.9	1064	82.9	(71.6)	421	76.1	(28.3)
None	53	7.0	32	6.4	(60.4)	21	8.3	(39.6)	1	0.0	0	0.0	(0.0)	0	0.0	(0.0)
Yes	104	13.8	50	10.0	(48.1)	54	21.3	(51.9)	351	19.1	219	17.1	(62.4)	132	23.9	(23.5)
Importance of Family Life																
Cannot Code	560	74.5	390	78.3	(69.6)	170	66.9	(30.4)	925	50.4	713	55.6	(77.2)	210	38.0	(22.6)
Not Important	4	0.5	2	0.4	(50.0)	2	0.8	(50.0)	133	7.2	102	8.0	(76.7)	31	5.6	(23.3)
Important	188	25.0	106	21.3	(56.4)	82	32.3	(43.6)	780	42.4	468	36.5	(60.0)	312	56.4	(40.0)

Note: Two percentages are given for each category: the percent of men or women who fall within that category (C%) and the percent of each category who are men and the percent who are women (R%).

Table IV.1.17

Marital and Family Status of All and Major-Role Participants in Religious Television Programs

	Television Ministries									Mainline Church			Miscellaneous			All Programs		
	Prominent			Other			All											
	All	Men	Women	All	Men	Women	All	Men	Women	All	Men	Women	All	Men	Women	All	Men	Women
All Participants																		
N =	444	303	141	170	107	63	614	410	204	97	61	39	41	27	14	752	478	254
	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%
Marital Status																		
Cannot Code	59.9	64.4	50.4	40.6	44.9	33.3	34.6	59.3	45.1	44.3	45.9	41.7	46.3	51.9	35.7	52.8	57.2	44.1
Not Married	7.9	7.3	9.2	13.5	11.2	17.5	9.4	8.3	11.8	23.7	26.2	19.4	4.9	3.7	7.1	11.0	10.2	12.6
Married	30.6	27.4	37.6	42.9	41.1	46.0	34.0	31.0	40.2	30.9	26.2	38.9	48.8	44.4	57.1	34.4	31.1	40.9
Formerly	1.6	1.0	2.8	2.9	2.8	3.2	2.0	1.5	2.9	1.0	1.6	0.0	0.0	0.0	0.0	1.7	1.4	2.4
Has Children	12.2	9.2	18.4	16.5	11.2	25.4	13.4	9.8	20.6	16.5	14.8	19.4	14.6	3.7	35.7	13.8	10.0	21.3
Importance Of Family Life	20.7	18.5	25.5	31.8	28.0	38.1	23.8	21.0	29.4	32.0	26.2	41.7	26.8	14.8	50.0	25.0	21.3	32.3
Major Roles																		
N =	57	49	8	43	35	8	100	84	16	24	19	5	14	11	3	138	114	24
	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%
Marital Status																		
Cannot Code	31.6	36.7	0.0	51.2	57.1	25.0	40.0	45.2	12.5	20.8	26.3	0.0	28.6	36.4	0.0	35.5	41.2	8.3
Not Married	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	41.7	36.8	60.0	7.1	9.1	0.0	8.0	7.0	12.5
Married	68.4	63.3	100.0	46.5	42.9	62.5	59.0	54.8	81.3	33.3	31.6	40.0	64.3	54.5	100.0	55.1	50.9	75.0
Formerly	0.0	0.0	0.0	2.3	0.0	12.5	1.0	0.0	6.3	4.2	5.3	0.0	0.0	0.0	0.0	1.4	0.9	4.2
Has Children	28.1	30.6	12.5	14.0	5.7	50.0	22.0	20.2	31.3	25.0	26.3	20.0	14.3	9.1	33.3	21.7	20.2	29.2
Importance Of **Family Life**	49.1	49.0	50.0	37.2	31.4	62.5	44.0	41.7	56.3	54.2	52.6	60.0	28.6	18.2	66.7	44.2	41.2	58.3

Table IV.1.18

Status of All and Major-Role Participants in Religious Television Programs

	Television Ministries									Mainline Church			Miscellaneous			All Programs		
	Prominent			Other			All											
	All	Men	Women	All	Men	Women	All	Men	Women	All	Men	Women	All	Men	Women	All	Men	Women
All Participants																		
N =	444	303	141	170	107	63	614	410	204	97	61	39	41	27	14	752	498	254
	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%
Announcer	5.4	6.9	2.1	4.7	7.5	0.0	5.2	7.1	1.5	4.1	6.6	0.0	0.0	0.0	0.0	4.8	6.6	1.2
Host/Co-host	9.5	9.9	8.5	7.1	7.5	6.3	8.8	9.3	7.8	5.2	6.6	2.8	19.5	22.2	14.3	8.9	9.6	7.5
Clergy	5.4	7.9	0.0	15.3	23.4	1.6	8.1	12.0	0.5	11.3	18.0	0.0	9.8	14.8	0.0	8.6	12.9	0.4
Guest	8.1	8.9	6.4	6.5	8.4	3.2	7.7	8.8	5.4	5.2	3.3	8.3	31.7	33.3	28.6	8.6	9.4	7.1
Celebrity	0.7	1.0	0.0	0.6	0.9	0.0	0.7	1.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.5	0.8	0.0
Audience	5.4	4.3	7.8	18.2	9.3	33.3	9.0	5.6	15.7	4.1	3.3	5.6	36.6	25.9	57.1	9.8	6.4	16.5
Dramatic	0.2	0.3	0.0	35.9	29.9	46.0	10.1	8.0	14.2	39.2	39.3	38.9	0.0	0.0	0.0	13.3	11.4	16.9
Documentary	56.3	52.8	63.8	8.8	9.3	7.9	43.2	41.5	46.6	25.8	14.8	44.4	2.4	3.7	0.0	38.7	36.1	43.7
Major Roles																		
N =	57	49	8	43	35	8	100	84	16	24	19	5	14	11	3	138	114	24
	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%
Host/Co-host	60.7	54.2	100.0	20.9	20.0	25.0	43.4	39.8	62.5	16.7	15.8	20.0	50.0	45.5	66.7	39.1	36.0	54.2
Clergy	37.5	43.8	0.0	60.5	71.4	12.5	47.5	55.4	6.3	33.3	42.1	0.0	21.4	27.3	0.0	42.0	50.0	4.2
Guest	1.8	2.1	0.0	4.7	5.7	0.0	3.0	3.6	0.0	0.0	0.0	0.0	28.6	27.3	33.3	5.1	5.3	4.2
Celebrity	0.0	0.0	0.0	2.3	2.9	0.0	1.0	1.2	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.7	0.9	0.0
Dramatic	0.0	0.0	0.0	11.6	0.0	62.5	5.1	0.0	31.3	50.0	42.1	80.0	0.0	0.0	0.0	12.3	7.0	37.4

Table IV.1.19

Religious Affiliation of All and Major-Role Participants in Religious Television Programs

	Television Ministries									Mainline Church			Miscellaneous			All Programs		
	Prominent			Other			All											
	All	Men	Women	All	Men	Women	All	Men	Women	All	Men	Women	All	Men	Women	All	Men	Women
All Participants																		
N =	444	303	141	170	107	63	614	410	204	97	61	39	41	27	14	752	498	254
	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%
Religious Affiliation																		
Christian	58.7	60.4	55.3	65.3	64.5	66.6	60.6	61.5	58.8	28.8	27.9	30.6	68.3	66.7	71.4	56.9	57.6	55.5
Protestant	1.1	1.7	0.0	4.1	5.6	1.6	2.0	2.7	0.5	14.4	21.3	2.8	0.0	0.0	0,0	3.5	4.8	0.8
Catholic	0.7	0.7	0.7	0.0	0.0	0.0	0.5	0.5	0.5	6.2	8.2	2.8	22.0	18.5	28.6	2.4	2.4	2.4
Gives Testimony	11.5	10.6	13.5	20.6	13.1	33.3	14.0	11.2	19.6	4.1	6.6	0.0	26.8	25.9	28.6	13.4	11.4	17.3
Quotes Bible	16.2	20.1	7.8	23.5	30.8	11.1	18.2	22.9	8.8	19.6	27.9	5.6	31.7	44.4	7.1	19.1	24.7	8.3
Conversion Exp.	3.8	4.0	3.5	3.5	4.7	1.6	3.7	4.1	2.9	0.0	0.0	0.0	26.8	25.9	28.6	4.5	4.8	3.9
Always Believed	1.4	2.0	0.0	2.4	1.9	3.2	1.6	2.0	1.0	1.0	1.6	0.0	0.0	0.0	0.0	1.5	1.8	0.8
Saved	0.9	0.0	1.3	3.5	4.7	1.6	1.6	2.2	0.5	0.0	0.0	0.0	7.3	7.4	7.1	1.7	0.8	2.2
Years Saved	(12.0)	(0.0)	(12.0)	(13.0)	(4.0)	(11.0)	(13.0)	(4.0)	(12.0)	(0.0)	(0.0)	(0.0)	(11.0)	(27.0)	(16.0)	(12.0)	(16.0)	(13.0)
Major Participants																		
N =	57	49	8	43	35	8	100	84	16	24	19	5	14	11	3	138	114	24.
	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%
Religious Affiliation																		
Christian	98.2	98.0	100.0	88.4	94.3	62.5	94.0	96.4	81.3	45.8	36.9	80.0	57.2	63.7	33.3	81.9	83.3	75.0
Protestant	1.8	2.0	0.0	4.7	5.7	0.0	3.0	3.6	0.0	16.7	21.1	0.0	0.0	0.0	0.0	5.1	6.1	0.0
Catholic	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	12.5	15.8	0.0	42.9	36.4	66.7	6.5	6.1	8.3
Gives Testimony	22.8	24.5	12.5	11.6	11.4	12.5	18.0	19.0	12.5	8.3	10.5	0.0	28.6	27.3	33.3	17.4	18.4	12.5
Quotes Bible	77.2	83.7	37.5	76.7	82.9	50.0	77.0	83.3	43.8	45.8	57.9	0.0	71.4	81.8	33.3	71.0	78.9	33.3
Conversion Exp.	8.8	10.2	0.0	7.0	8.6	0.0	8.0	9.5	0.0	0.0	0.0	0.0	21.4	18.2	33.3	8.0	8.8	4.2
Always Believed	5.3	6.1	0.0	4.7	2.9	12.5	5.0	4.8	6.3	0.0	0.0	0.0	0.0	0.0	0.0	3.6	3.5	4.2
Saved	4.5	4.1	0.0	5.7	4.7	0.0	4.0	4.8	0.0	0.0	0.0	0.0	7.1	9.1	0.0	3.6	4.4	0.0
Years Saved	(10.0)	(10.0)	(0.0)	(14.0)	(14.0)	(0.0)	(12.0)	(12.0)	(0.0)	(0.0)	(0.0)	(0.0)	(7.0)	(7.0)	(0.0)	(11.0)	(11.0)	(0.0)

Table IV.1.20

Healing by and of All and Major Participants in Religious Television Programs

	Television Ministries									Mainline Church			Miscellaneous			All Programs		
	Prominent			Other			All											
	All	Men	Women	All	Men	Women	All	Men	Women	All	Men	Women	All	Men	Women	All	Men	Women
All Participants N =	444	303	141	170	107	63	614	410	204	97	61	39	41	27	14	752	498	254
	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%
Healing																		
Shown Healing	0.0	0.0	0.0	1.8	2.8	0.0	0.5	0.7	0.0	0.0	0.0	0.0	2.4	3.7	0.0	0.5	0.8	0.0
Claims To Heal	0.7	1.0	0.0	1.2	1.9	0.0	0.8	1.2	0.0	0.0	0.0	0.0	2.4	3.7	0.0	0.8	1.2	0.0
Outcome Of Healing																		
Referred To	0.9	0.3	2.1	11.8	4.7	23.8	3.9	1.5	8.8	0.0	0.0	0.0	0.0	0.0	0.0	3.2	1.2	7.1
Unambiguous	0.0	0.0	0.0	3.5	2.8	4.8	1.0	0.7	1.5	0.0	0.0	0.0	9.8	7.4	14.3	1.3	1.0	2.0
Ambiguous	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	2.4	3.7	0.0	0.1	0.2	0.0
Seen As Success	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	7.3	0.0	21.4	0.4	0.0	1.2
Major Roles N =	57	49	8	43	35	8	100	84	16	24	19	5	14	11	3	138	114	24
	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%
Healing																		
Shown Healing	0.0	0.0	0.0	7.0	8.6	0.0	3.0	3.6	0.0	0.0	0.0	0.0	7.1	9.1	0.0	2.9	3.5	0.0
Claims To Heal	1.8	2.0	0.0	4.7	5.7	0.0	3.0	3.6	0.0	0.0	0.0	0.0	7.1	9.1	0.0	2.9	3.5	0.0
Outcome	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0

Table IV. 1. 21

Personal Problems of Participants in Religious Television Programs

	Television Ministries									Mainline Church			Miscellaneous			All Programs		
	Prominent			Other			All											
	All	Men	Women	All	Men	Women	All	Men	Women	All	Men	Women	All	Men	Women	All	Men	Women
All Participants N =	444	303	141	170	107	63	614	410	204	97	61	39	41	27	14	752	498	254
	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%
Any Ailment	6.5	4.6	10.6	26.5	17.8	41.3	12.1	8.0	20.1	18.6	18.0	19.4	24.4	18.5	35.7	13.6	9.8	20.9
Life Threatening	1.6	0.3	4.3	4.1	3.7	4.8	2.3	1.2	4.4	0.0	0.0	0.0	9.8	7.4	14.3	2.4	1.4	4.3
Minor Health	0.7	0.0	2.1	8.2	3.7	15.9	2.8	1.0	6.4	4.1	3.3	5.6	7.3	3.7	14.3	3.2	1.4	6.7
Imparied Hearing	0.0	0.0	0.0	1.2	0.9	1.6	0.3	0.2	0.5	0.0	0.0	0.0	0.0	0.0	0.0	0.3	0.2	0.4
Impaired Sight	0.5	0.3	0.7	0.6	0.9	0.0	0.5	0.5	0.5	0.0	0.0	0.0	0.0	0.0	0.0	0.4	0.4	0.4
Impaired Legs	0.7	0.3	1.4	6.5	4.7	9.5	2.3	1.5	3.9	1.0	1.6	0.0	4.9	7.4	0.0	2.3	1.8	3.1
Impaired Arms	0.9	0.7	1.4	2.9	2.8	3.2	1.5	1.2	2.0	0.0	0.0	0.0	4.9	7.4	0.0	1.5	1.4	1.6
Smoking	0.0	0.0	0.0	0.6	0.9	0.0	0.2	0.2	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.1	0.2	0.0
Suicide	0.7	0.3	1.4	0.0	0.0	0.0	0.5	0.2	1.0	0.0	0.0	0.0	0.0	0.0	0.0	0.4	0.2	0.8
Family Tension	3.6	3.0	5.0	10.6	6.5	17.5	5.5	3.9	8.8	15.5	14.8	16.7	7.3	3.7	14.3	6.9	5.2	10.2

Table IV.2.1

Total List of Programs Named as Viewed by Regional Survey Respondents

Amazing Grace
Another Life
At Home With The Bible
Ben Hayden
Bible Story Time
Billy Graham
Bishop Jasper Roby
Bob Jones
CBN (unspecified)
Calvary Temple
Charles Young
Christopher Close-up
Chuck Smith (Deliverance Church)
Crusade for Christ
D. James Kennedy
Day of Discovery
Dwight Thompson
Ernest Angely
Faith for Today
First Baptist
Focus on Black Religion
Fredrick K. Price
"Gospel Songs"
"Gospel Music"
Gospel Singing Jubilee
Gospel Variations
Gospel Expo
Harvester Network
Herald of Truth
Hour of Power
Huffman Assembly
In Touch (Charles Stanley)
Insight
It Is Written
James Robeson
Jerry Falwell
Jewish
Jim Bakker
Jim Whittington
Jimmy Swaggart
Kenneth Copeland
Lessons for Living
Lift Every Voice
Living World
Local Presbyterian
Local Baptist
Local Lutheran
Local Methodist
Local Other Denominations
Lutheran Hour
Mass
Mother Angelica
Old Fashioned Gospel Hour
Oral Roberts
Other Local Programs
PTL Club
Pat Robertson
Real to Reel
Religious Movies
Rex Humbard
Robert Schuller
Seasonal or Other Special
Sounds of Life
Spread a Little Sunshine
"Sunday Church Service"
The Lundstroms
The Methodist Hour
Two Rivers Hour
Voice of Truth
Waters of Life
Wheat St. Baptist Church
World Tomorrow (Herbert Armstrong)
700 Club

Table IV.2.2

Percentage of Respondents Who Watch Local and Syndicated Religious Television Programs Within Denominational and Demographic Categories

	Local Wkend	Synd. Wkend	Synd. Weekdy only	Synd. Drama	Total No.
	%	%	%	%	
Denomination:					
American Baptist	11.4	54.3	28.6	0.0	(35)
Southern Baptist	22.8	57.2	30.3	0.0	(390)
Other Baptist	17.8	60.5	26.5	.6	(332)
ALC, LCA	13.5	48.6	2.7	0.0	(37)
Missouri Synod	9.1	54.5	0.0	0.0	(11)
Other Lutheran	12.5	48.4	14.1	3.1	(64)
United Methodist	10.8	54.9	21.1	0.0	(213)
Other Methodist	12.3	47.5	25.3	1.2	(162)
PCUS, UPUSA	7.6	41.3	20.7	0.0	(92)
Other Presbyterian	15.4	44.2	14.4	0.0	(104)
Episcopal	7.3	25.5	5.5	0.0	(55)
UCC, Disciples	15.8	38.2	7.9	1.3	(76)
Charismatic Christ	17.5	68.0	69.1	1.0	(97)
Independent, Non-d	20.9	51.2	44.2	0.0	(43)
Other Protestant	7.8	52.2	35.6	1.1	(90)
Catholic	11.5	27.3	10.9	.9	(532)
Jewish	2.6	10.5	2.6	2.6	(38)
None	1.6	20.3	7.8	0.0	(64)
Other Faiths	8.8	38.6	19.3	0.0	(57)
Lit/Char Scale:					
High	19.7	65.8	43.9	.6	(644)
Medium	15.8	46.1	15.6	.6	(469)
Low	8.5	27.8	8.1	.5	(751)
Education:					
Less than High School	17.8	55.3	27.8	.5	(619)
High School Grad	12.0	46.2	24.6	.5	(938)
Some College And More	13.2	38.9	15.3	.7	(948)
Age:					
18-29	8.3	25.4	12.6	.6	(469)
30-49	9.0	40.1	22.6	.8	(1035)
50-65	19.2	54.2	25.0	.4	(749)
Over 65	22.1	60.5	20.9	.3	(349)
Sex:					
Male	10.8	41.4	17.9	.3	(1025)
Female	15.3	46.1	23.5	.8	(1577)
Evangelical Denomination:					
Evangelicals	20.2	57.9	32.4	.4	(925)
Other Protestants	10.7	47.4	19.4	.6	(841)
Catholics	11.5	27.3	10.9	.9	(532)
Other Faiths	4.4	24.5	10.7	.6	(159)
Region:					
Northeast	9.9	37.7	17.1	1.0	(1301)
Southeast	17.2	50.7	25.4	.2	(1301)
Race:					
White	12.6	42.1	19.0	.6	(1952)
Non-white	19.6	56.3	31.5	.5	(368)

Note: The "Local weekend" category consists predominantly of mainline programs. Thehe "Syndicated weekend" and "weekday" categories are dominated by the television ministries. "Drama" programs are approximately half mainline and half television ministries. These categories are not exclusive. Cells do not add to 100% across or down.

Table IV.2.3

Percentage of Respondents Who Watch Program Types Within Denominational and Demographic Categories

	Most Prominent	"Other" Ministries	Main-line	"Other" Progs.	Total No.
	%	%	%	%	
Denomination:					
American Baptist	54.3	2.9	2.9	17.1	(35)
Southern Baptist	53.6	6.4	12.3	15.1	(390)
Other Baptist	49.1	6.6	8.1	16.9	(332)
ALC, LCA	37.8	2.7	10.8	0.0	(37)
Missouri Synod Lutheran	54.5	0.0	9.1	0.0	(11)
Other Lutheran	42.2	3.1	6.3	12.5	(64)
United Methodist	48.4	4.2	7.0	11.3	(213)
Other Methodist	39.5	1.9	6.8	9.9	(162)
PCUS, UPUSA	44.6	1.1	4.3	7.6	(92)
Other Presbyterian	37.5	2.9	10.6	10.6	(104)
Episcopal	25.5	1.8	1.8	5.5	(55)
UCC, Disciples	25.0	5.3	7.9	17.1	(76)
Charismatic Christian	69.1	19.6	3.1	18.6	(97)
Independent, Non-denom	51.2	9.3	9.3	16.3	(43)
Other Protestant	55.6	8.9	0.0	5.6	(90)
Catholic	19.0	3.6	9.2	7.1	(532)
Jewish	5.3	2.6	2.6	0.0	(38)
None	9.4	3.1	1.6	3.1	(64)
Other Faiths	33.3	3.5	5.3	10.5	(57)
Lit/Char. Scale:					
High	63.2	11.0	9.6	16.9	(644)
Medium	36.2	2.3	9.6	11.9	(469)
Low	22.0	2.1	5.9	6.4	(751)
Education:					
Less than High School	46.7	6.3	9.7	14.9	(619)
High School Grad	40.1	4.9	7.4	10.2	(938)
Some College and More	33.4	4.5	6.8	10.0	(948)
Sex:					
Male	34.0	3.8	6.2	9.9	(1025)
Female	40.6	5.6	8.4	11.7	(1577)
Age:					
18-29	19.0	3.0	5.1	7.0	(469)
30-49	35.7	4.9	4.5	9.8	(1035)
50-64	47.0	5.7	9.9	13.4	(749)
Over 65	51.0	5.7	14.6	14.6	(349)
Evangelical Denomination:					
Evangelicals	52.0	8.0	9.5	16.1	(925)
Other Protestants	42.4	3.3	6.1	9.3	(841)
Catholics	19.0	3.6	9.2	7.1	(532)
Other Faiths	17.0	3.1	3.1	5.0	(159)
Region:					
Northeast	31.9	5.3	4.8	7.2	(1301)
Southeast	44.1	4.5	10.2	14.7	(1301)
Race:					
White	36.4	3.8	7.8	9.4	(1952)
Non-white	46.2	10.3	8.2	16.8	(368)

Note: These categories are not exclusive. Cells do not equal 100% across or down.

Table IV.2.4

Correlations Between Viewing Religious Television, Viewing Conventional Television, Contributions to Religious Telvision, and Demographic, Belief, and Behavior Variables

	Religious Television	General Television	Contribution to Religious TV
Education	-.262*** (2496)	-.251*** (2505)	.032 (317)
Income	-.232*** (2233)	-.250*** (2242)	.126* (294)
Age	.321*** (2518)	.169 (2602)	-.032 (317)
Sex	.064*** (2518)	.112*** (2602)	.049 (317)
Race	.187*** (2244)	.129*** (2320)	-.061 (279)
Lit/Char. Scale	.495*** (1843)	.049* (1864)	.120* (246)
Evangelical Denom.	.291*** (2447)	.057** (2457)	-.032 (311)
Church Attendance	.284*** (2468)	-.011 (2501)	.144** (310)
Local Church Contribution	.205*** (2260)	-.093*** (2336)	.220*** (301)
Frequency of Prayer	.194*** (2559)	-.099*** (2496)	.036 (317)
Importance of Religion	.382*** (2503)	.083*** (2521)	.129* (316)

[Significance key: *=p<.05 **=p<.01 ***=p<.001]

Note: Direction of codings are generally with higher values moving toward labeled value. I.e., Prayer: high frequent; contributions: larger contributions; importance of religion: high very important; race: high=non-white; Lit/Char. Scale: high "fundamentalist."

Table IV.2.5

Context of Religious Television Viewing by Denominations, Belief, and Demographic Variables

	Watches Religious TV:		
	W/Family	Alone	Total
	%	%	%
Denomination:			
American Baptist	1.5	2.1	1.4
Southern Baptist	23.1	16.7	15.7
Other Baptist	16.9	16.9	13.3
ALC, LCA	1.1	1.5	1.5
Missouri Synod Lutheran	.4	.6	.4
Other Lutheran	2.3	2.7	2.6
United Methodist	9.5	9.9	8.5
Other Methodist	6.4	6.7	6.5
PCUS, UPUSA	3.9	2.7	3.7
Other Presbyterian	3.5	5.0	4.2
Episcopal	.9	1.5	2.2
UCC, Disciples	2.9	2.4	3.0
Charismatic Christian	7.4	4.3	3.9
Independent, Non-denom	2.6	1.2	1.7
Other Protestant	4.1	3.8	3.6
Catholic	10.5	18.5	21.3
Jewish	.1	.8	1.5
Orthodox	.3	.3	.3
None	.9	1.2	2.6
Other Faiths	2.1	1.2	2.3
Total (100%)	(800)	(658)	(2492)
Lit/Char. Scale:			
High	53.6	45.1	34.5
Medium	24.3	25.6	25.2
Low	22.0	29.3	40.3
Total (100%)	(604)	(481)	(1864)
Education:			
Less than High School	30.6	30.1	24.7
High School Grad	37.5	37.5	37.4
Some College and More	31.9	32.4	37.8
Total (100%)	(800)	(661)	(2505)
Sex:			
Male	42.0	29.5	39.4
Female	58.0	70.5	60.6
Total (100%)	(803)	(664)	(2602)
Age:			
18-29	20.6	11.1	18.0
30-49	39.8	34.1	39.8
50-65	26.6	33.9	28.8
Over 65	12.9	20.9	13.4
Total (100%)	(770)	(693)	(2602)
Evangelical Denomination:			
Evangelicals	52.9	42.7	37.6
Mainline Protestants	33.2	34.9	34.2
Catholics	10.5	19.1	21.7
Other Faiths	3.3	3.3	6.5
Total (100%)	(788)	(644)	(2457)
Region:			
Northeast	34.4	49.1	50.0
Southeast	65.6	50.9	50.0
Total (100%)	(803)	(664)	(2602)
Race:			
White	80.9	78.6	84.1
Non-white	19.1	21.4	15.9
Total (100%)	(717)	(589)	(2320)

Table IV.2.6

Frequency of Calling or Writing Religious Television Programs by Demographic and Belief Variables

	Called or Wrote in Last Year:		
	1-2 times	3 or more	All Who Call
	%	%	%
Lit/Char. Scale:			
High	70.4	82.5	77.0
Medium	17.3	9.3	12.9
Low	12.3	8.2	10.1
Total (100%)	(81)	(97)	(178)
Education:			
Less than High School	16.8	31.9	24.5
High School Grad	40.2	38.9	39.5
Some College and More	43.0	29.2	35.9
Total (100%)	(107)	(113)	(220)
Sex:			
Male	32.7	26.5	29.5
Female	67.3	73.5	70.5
Total (100%)	(107)	(113)	(220)
Evangelical Denomination:			
Evangelicals	53.8	52.7	53.2
Mainline Protestants	27.4	33.0	30.3
Catholics	16.0	12.5	14.2
Other Faiths	2.8	1.8	2.3
Total (100%)	(106)	(112)	(218)
Region:			
Northeast	44.9	55.8	50.5
Southeast	55.1	44.2	49.5
Total (100%)	(107)	(113)	(220)
Race:			
White	76.3	69.6	72.8
Non-white	23.7	30.4	27.2
Total(100%)	(93)	(102)	(195)

Table IV.2.7

Frequency of Categories of Contribution to Religious Television by Income, Belief, Behavior, and Education Variables

	Category of Contribution:		
Income:			
<$15,000	31.1	30.4	44.8
$15-25,000	24.3	36.7	31.6
$25-35,000	20.3	8.9	10.9
>$35,000	24.3	24.1	12.6
	......	......	......
Total(100%)	(75)	(80)	(174)
Lit/Char.@Scale:			
High	83.1	64.7	69.0
Medium	12.7	22.1	10.3
Low	4.2	13.2	20.7
	......	......	......
Total (100%)	(73)	(70)	(145)
Attendance:			
>Once a Week	47.1	29.9	27.0
Once a Week	36.8	49.4	46.0
>Once a Week	12.6	13.8	15.3
<Once a Month	3.4	6.9	11.6
	......	......	......
Total (100%)	(89)	(89)	(189)
Education:			
Less than High School	23.0	25.0	30.4
High School Grad	33.3	42.0	39.2
Some College and More	43.7	33.0	30.4
	......	......	......
Total (100%)	(87)	(87)	(194)

Table IV.2.8

Responses Among Non-Viewers of Religious Television to a Religious Program if They "Happen to See It," by Demographic and Belief Variables

	Respondent Would:			
	Change Channel	Watch	Other	Total
Education:				
Less than High School	10.9	28.2	11.3	14.3
High School Grad	34.2	42.3	36.3	36.0
Some College and More	54.9	29.4	52.5	49.8
Total (100%=)	597	163	80	840
Sex:				
Male	44.6	27.9	49.4	41.8
Female	55.4	72.1	50.6	58.2
Total (100%=)	601	165	81	847
Age:				
18-29	30.4	18.8	32.1	28.3
30-49	48.9	37.0	37.0	45.5
50-65	15.5	28.5	27.2	19.1
Over 65	5.2	15.8	3.7	7.1
Total (100%=)	601	165	81	847
Income:				
<$15000	20.1	33.6	22.9	22.9
$15-25,000	27.2	28.7	32.9	28.0
$25-35,000	22.9	18.9	12.9	21.2
>$35,000	29.8	18.9	31.4	27.9
Total (100%=)	537	143	70	750
Lit/Char. Scale:				
High	9.8	16.7	24.5	12.5
Medium	22.9	32.5	26.4	25.1
Low	67.3	50.8	49.1	62.5
Total (100%=)	437	120	53	610
Evangel~~ical~~ Denomination:				
Evangelicals	20.8	31.9	19.5	22.8
Mainline Protestants	35.0	33.1	40.3	35.1
Catholics	32.8	28.8	29.9	31.7
Other Faiths	11.5	6.3	10.4	10.4
Total (100%=)	592	160	77	829

Table IV.3.1

The Relationship Between Religious And General Television Viewing And Reading The Bible "Frequently."

	Religious Television Viewers			General Television Viewers		
Control Variable	Light: (See note) (No.) Pct.	CD	Gamma(sig)	Light: (See note) (No.) Pct.	CD	Gamma(sig)
Overall	241			591		
	19.0	32.8	.619***	36.3	- 3.4	-.026
Education						
LT High School	53			159		
	25.7	28.6	.544***	48.9	- 9.0	-.140*
High School Grad	86			196		
	18.6	30.6	.605***	35.2	- 3.0	-.033
Some College Plus	101			220		
	17.1	36.2	.674***	32.0	- 5.0	-.016
Age						
18-29	44			50		
	13.3	21.9	.608***	18.7	1.0	.031
30-49	97			224		
	17.1	32.7	.636***	32.0	- 3.7	.019
50-65	60			197		
	22.8	29.8	.561***	42.5	- 1.9	-.027
Over 65	40			120		
	37.0	26.0	.479***	60.9	-14.7	-.263**
Sex						
Male	71			196		
	13.2	29.5	.609***	27.3	- 3.9	-.064
Female	170			395		
	23.3	33.5	.619***	43.4	- 6.2	-.069
Race						
White	192			441		
	18.6	33.3	.621***	34.7	- 3.3	-.025
Nonwhite	25			87		
	23.6	27.2	.555***	48.3	-11.8	-.193*
Household Income						
Under 15000	66			188		
	22.4	31.5	.574***	47.0	-11.0	-.159**
15000 To 25000	59			151		
	19.5	30.6	.617***	37.6	- 4.3	-.057
25000 To 35000	44			81		
	19.2	30.8	.576***	32.0	- 3.8	-.013
Over 35000	33			82		
	11.3	39.7	.753***	23.8	3.8	.045
Religion						
Evangelical	93			317		
	35.1	27.0	.509***	58.9	-14.0	-.225***
Others	140			252		
	14.3	28.6	.600***	24.7	2.3	.054
Political Self-Designation						
Liberal	21			57		
	10.7	34.5	.698***	25.3	- 3.2	.025
Moderate	80			192		
	15.0	32.8	.635***	30.2	- 0.1	.011
Conservative	103			277		
	24.6	32.5	.582***	44.8	- 8.0	-.093
	General Television			Religious Television		
Light	170			170		
	19.9	36.7	.655***	19.9	- 2.7	-.046
Heavy	71			409		
	17.2	28.0	.580***	56.6	-11.4	-.194***

*[Tau-C Significance Key: *** < .001, ** < .01, * < .05]
[Note: "Light" Viewers of Religious TV are those who "never" or "rarely" watch]
[Note: "Light" Viewers of General TV are those who watch 3 hours or less per day]

Table IV.3.2

The Relationship Between Religious And General Television Viewing And Praying "Frequently" To God

Control Variable	Religious Television Viewers Light: (See note) (No.) Pct.	CD	Gamma(sig)	General Television Viewers Light: (See note) (No.) Pct.	CD	Gamma(sig)
Overall	714 56.5	27.1	.576***	1104 68.1	4.2	.109**
Education						
LT High School	120 58.3	24.8	.522***	240 73.8	1.2	.027
High School Grad	278 60.4	21.8	.502***	393 70.7	1.8	.049
Some College Plus	311 52.9	33.2	.679***	436 63.6	6.7	.185**
Age						
18-29	151 45.8	35.0	.656***	138 52.1	7.5	.192*
30-49	300 53.2	26.7	.550***	440 63.2	3.5	.093
50-65	173 66.0	17.8	.443***	349 75.5	4.4	.107
Over 65	90 83.3	8.7	.382*	177 89.8	-2.3	-.098
Sex						
Male	236 44.2	31.3	.567***	401 56.2	5.9	.134*
Female	478 65.5	22.6	.575***	703 77.6	-0.7	-.010
Race						
White	580 56.5	26.0	.552***	849 67.2	2.6	.071
Nonwhite	66 62.3	25.1	.593***	142 79.3	-0.3	.003
Household Income						
Under 15000	172 58.9	26.0	.565***	297 74.4	0.9	.028
15000 To 25000	166 54.8	29.2	.615***	279 69.4	1.9	.071
25000 To 35000	134 58.8	24.1	.519***	172 68.3	-0.8	.014
Over 35000	139 47.4	32.5	.611***	195 56.5	8.8	.199*
Religion						
Evangelical	159 60.0	24.7	.558***	421 78.3	-3.5	-.083
Others	540 55.2	27.6	.569***	643 63.0	8.1	.189***
Political Self-Designation						
Liberal	86 43.7	43.0	.749***	124 55.4	15.4	.314**
Moderate	290 54.4	29.7	.605	420 66.5	4.7	.118
Conservative	267 63.9	18.6	.452***	452 73.5	0.5	.028
	General Television			Religious Television		
Light	475 55.7	27.8	.583***	475 55.7	2.5	.076
Heavy	239 58.2	25.5	.555***	603 83.5	0.2	.012

*[Tau-C Significance Key: ***= < .001, **= < .01, *= < .05]
[Note: "Light" Viewers of Religious TV are those who "never" or "rarely" watch]
[Note: "Light" Viewers of General TV are those who watch 3 hours or less per day]

Table IV.3.3

The Relationship Between Religious And General Television Viewing And Belief That The Bible Is The Actual Word Of God And Should Be Taken Literally.

Control Variable	Religious Television Viewers Light: (See note) (No.) Pct.	CD	Gamma(sig)	General Television Viewers Light: (See note) (No.) Pct.	CD	Gamma(sig)
Overall	361 28.8	33.0	.593***	664 41.5	9.9	.187***
Education						
LT High School	109 54.2	19.4	.422***	214 66.9	0.5	.012
High School Grad	169 37.1	23.5	.447***	260 47.2	4.5	.104
Some College Plus	81 13.8	36.3	.691***	171 25.1	8.6	.164*
Age						
18-29	96 29.3	33.6	.620***	86 32.8	12.8	.241**
30-49	133 23.9	34.7	.615***	244 35.3	11.7	.230***
50-65	86 33.0	31.4	.574***	227 50.0	8.2	.150*
Over 65	46 43.4	18.9	.385***	107 55.7	0.2	.008
Sex						
Male	135 25.5	30.6	.572***	256 36.4	11.0	.190**
Female	226 31.3	33.7	.599***	408 45.6	7.6	.153***
Race						
White	283 27.8	35.0	.622***	510 40.7	8.5	.157***
Nonwhite	40 37.7	19.9	.373***	86 48.9	5.5	.088
Household Income						
Under 15000	118 40.7	24.7	.472***	219 55.6	0.8	.019
15000 To 25000	88 29.1	33.4	.604***	175 43.4	9.0	.157*
25000 To 35000	62 27.3	28.8	.545***	90 36.0	7.1	.138
Over 35000	41 14.2	38.8	.663***	89 26.0	7.0	.111
Religion						
Evangelical	138 52.3	19.5	.403***	350 65.5	0.8	.021
Others	219 22.7	30.2	.579***	294 29.2	14.7	.268***
Political Self-Designation						
Liberal	39 19.9	31.2	.633***	61 27.6	13.1	.273**
Moderate	136 25.9	33.0	.602***	227 36.4	12.9	.245***
Conservative	139 33.3	31.6	.560***	297 48.3	6.8	.133*
	General Television			Religious Television		
Light	210 24.8	36.5	.643***	210 24.8	12.5	.227***
Heavy	151 37.3	25.2	.478***	438 61.3	1.2	.023

*[Tau-C Significance Key ***= < .001, **= < .01, *= < .05]
[Note "Light" Viewers of Religious TV are those who "never" or "rarely" watch]
[Note "Light" Viewers of General TV are those who watch 3 hours or less per day]

Table IV.3.4

The Relationship Between Religious And General Television Viewing And Belief That Jesus Christ Will Come Again

	Religious Television Viewers			General Television Viewers		
Control Variable	Light: (See note) (No.) Pct.	CD	Gamma(sig)	Light: (See note) (No.) Pct.	CD	Gamma(sig)
Overall	880 76.9	18.5	.725***	1264 85.1	3.2	.140*
Education						
LT High School	154 82.8	13.8	.713***	289 96.0	-8.1	-.536***
High School Grad	340 81.9	13.3	.626***	451 87.9	2.4	.121
Some College Plus	379 71.0	24.2	.776***	490 77.7	9.2	.313***
Age						
18-29	256 82.6	11.6	.549***	211 84.1	3.4	.141
30-49	392 76.6	19.8	.785***	540 83.9	5.7	.247*
50-65	162 70.4	24.8	.784***	363 86.6	-0.2	-.009
Over 65	70 76.1	18.5	.694***	150 87.2	2.9	.142
Sex						
Male	364 75.1	18.4	.655***	546 83.2	1.2	.043
Female	516 78.3	18.2	.767***	718 86.5	3.5	.169*
Race						
White	714 76.3	19.4	.748***	976 83.9	3.6	.148*
Nonwhite	83 86.5	7.8	.447*	153 92.7	-1.0	-.074
Household Income						
Under 15000	210 79.8	15.0	.645***	335 91.3	-4.1	-.213
15000 To 25000	227 81.7	14.7	.715***	330 88.2	3.5	.194
25000 To 35000	159 75.4	21.0	.792***	199 82.6	3.5	134
Over 35000	184 70.2	23.4	.723***	239 76.4	9.3	300*
Religion						
Evangelical	229 91.2	5.9	.520**	499 96.1	-2.2	-.238
Others	637 72.9	21.4	.719***	725 79.1	6.6	226***
Political Self-Designation						
Liberal	124 69.7	24.8	.764***	152 76.4	9.7	314*
Moderate	370 77.6	17.7	.710***	489 84.5	4.2	182
Conservative	304 79.0	16.4	.695***	507 87.1	2.8	138
	General Television			Religious Television		
Light	582 76.0	19.3	732***	582 76.0	2.8	082
Heavy	298 78.8	16.8	706***	653 95.3	0.3	028

*[Tau-C Significance Key: **** < .001, *** < .01, ** < .05]
[Note: "Light" Viewers of Religious TV are those who "never" or "rarely" watch]
[Note: "Light" Viewers of General TV are those who watch 3 hours or less per day]

Table IV.3.5

The Relationship Between Religious And General Television Viewing And Reporting That Religion Is "Very Important."

Control Variable	Religious Television Viewers Light: (See note) (No.) Pct.	CD	Gamma(sig)	General Television Viewers Light: (See note) (No.) Pct.	CD	Gamma(sig)
Overall	534			947		
	42.3	33.9	.631***	59.8	- 1.6	-.003
Education						
LT High School	106			233		
	51.5	24.4	.503***	71.7	- 8.5	-.195*
High School Grad	204			337		
	44.6	30.3	.581***	61.1	- 2.6	-.033
Some College Plus	222			366		
	37.8	41.2	.714***	53.4	- 0.5	.047
Age						
18-29	110			113		
	33.4	37.8	.648***	42.6	2.7	.153
30-49	227			376		
	40.4	32.8	.608***	55.1	- 1.1	-.001
50-65	129			307		
	49.2	28.8	.581***	69.1	- 4.0	-.082
Over 65	68			151		
	63.0	18.3	.448***	78.6	- 7.3	-.175
Sex						
Male	180			353		
	33.7	37.1	.644***	50.9	- 1.4	-.016
Female	354			594		
	48.7	30.5	.611***	66.7	- 4.7	-.067
Race						
White	423			708		
	41.3	32.8	.613***	57.3	- 3.3	-.029
Nonwhite	56			137		
	52.8	28.8	.585***	78.3	-10.0	-.231*
Household Income						
Under 15000	132			283		
	45.4	30.9	.596***	71.1	-13.8	-.240***
15000 To 25000	126			229		
	41.4	33.2	.621***	56.8	5.6	.113
25000 To 35000	94			147		
	41.0	37.6	.672***	58.1	- 8.5	-.126
Over 35000	107			169		
	36.6	39.2	.670***	49.1	4.0	.101
Religion						
Evangelicals	142			402		
	54.0	26.8	.565***	75.0	- 6.4	-.145
Others	382			528		
	39.1	33.7	.621***	51.8	1.3	.068
Political Self-Designation						
Liberal	59			109		
	29.9	47.7	.769***	49.5	- 1.7	.062
Moderate	206			343		
	38.8	34.2	.623***	55.0	0.3	.034
Conservative	211			402		
	50.5	28.6	.581***	66.9	- 2.6	-.035
	General Television			Religious Television		
Light	374			374		
	44.0	34.5	.648***	44.0	- 5.1	-.031
Heavy	160			566		
	38.9	34.2	.622***	78.5	- 5.4	-.140*

*[Tau-C Significance Key **** < .001, *** < .01, ** < .05]
[Note "Light" Viewers of Religious TV are those who "never" or "rarely" watch]
[Note "Light" Viewers of General TV are those who watch 3 hours or less per day]

Table IV.3.6

The Relationship Between Religious And General Television Viewing And Having Had A Religious Experience

Control Variable	Religious Television Viewers Light: (See note) (No.) Pct.	CD	Gamma(sig)	General Television Viewers Light: (See note) (No.) Pct.	CD	Gamma(sig)
Overall	273 21.9	29.3	.578***	596 37.7	-3.9	-.085*
Education						
LT High School	50 24.3	28.2	.551***	156 48.9	-12.9	-.259**
High School Grad	95 21.1	25.9	.536***	199 36.4	-5.4	-.122
Some College Plus	125 21.6	33.9	.639***	226 33.6	2.4	.053
Age						
18-29	72 21.9	26.5	.540***	86 32.5	-8.5	-.208*
30-49	124 22.3	27.9	.558***	238 34.9	-2.1	-.047
50-65	53 20.9	31.2	.610***	184 41.1	-1.0	-.019
Over 65	24 22.6	30.2	.585***	88 47.3	-10.2	-.206
Sex						
Male	107 20.2	30.5	.605***	234 33.5	0.9	.020
Female	166 23.2	28.3	.557***	362 41.0	-7.5	-.161**
Race						
White	218 21.5	28.0	.563***	448 36.3	-6.2	-.138**
Nonwhite	31 29.8	19.8	.397***	83 47.2	-8.3	-.168
Household Income						
Under 15000	63 22.0	29.2	.577***	174 44.6	-9.6	-.198**
15000 To 25000	64 21.2	30.3	.595***	160 40.1	-7.0	-.151
25000 To 35000	52 23.1	21.8	.462***	76 30.8	1.7	.040
Over 35000	55 19.1	35.6	.673***	107 31.5	-1.6	-.037
Religion						
Evangelicals	97 37.3	23.0	.437***	294 56.1	-7.9	-.157*
Others	169 17.5	25.7	.563***	286 28.5	-2.1	-.053
Political Self-Designation						
Liberal	42 21.4	32.3	.620***	80 36.0	-5.6	-.128
Moderate	105 20.1	28.7	.583***	208 33.7	-0.8	-.018
Conservative	102 24.6	26.7	.528***	253 41.7	-7.6	-.162*
	General Television			Religious Television		
Light	195 23.3	31.9	.604***	195 23.3	-4.2	-.124
Heavy	78 19.1	26.6	.561***	390 55.2	-9.5	-.188**

*[Tau-C Significance Key: *** < .001, ** < .01, * < .05]
[Note: "Light" Viewers of Religious TV are those who "never" or "rarely" watch]
[Note: "Light" Viewers of General TV are those who watch 3 hours or less per day]

Table IV.3.7

The Relationship Between Religious And General Television Viewing And Having Been "Born-again."

Control Variable	Religious Television Viewers Light: (See note) (No.) Pct.	CD	Gamma(sig)	General Television Viewers Light: (See note) (No.) Pct.	CD	Gamma(sig)
Overall	169 59.3	24.8	.568***	479 77.4	- 2.5	-.068
Education						
LT High School	34 69.4	18.1	.511*	141 88.7	-11.1	-.387*
High School Grad	66 65.3	21.0	.539***	162 79.0	2.3	.072
Some College Plus	68 51.5	25.9	.526***	164 68.9	- 5.7	-.128
Age						
18-29	44 61.1	24.1	.572***	57 65.5	19.3	.491**
30-49	76 58.5	28.5	.652***	193 77.2	- 3.8	-.102
50-65	31 53.4	30.1	.630***	155 81.2	- 8.2	-.227
Over 65	18 72.0	7.3	.198	74 81.3	- 7.6	-.217
Sex						
Male	63 57.3	25.0	.552***	181 74.5	- 1.0	-.025
Female	106 60.6	24.4	.574***	298 79.3	- 3.7	-.106
Race						
White	135 59.2	24.5	.560***	354 76.1	- 2.4	-.066
Nonwhite	18 56.3	28.3	.620**	67 77.9	1.0	.029
Household Income						
Under 15000	39 60.9	24.8	.586***	146 82.5	- 4.5	-.140
15000 To 25000	42 64.6	20.6	.517**	130 80.7	- 2.0	-.065
25000 To 35000	37 63.8	16.2	.388*	63 74.1	- 5.7	-.139
Over 35000	26 44.8	33.2	.628***	73 65.8	- 7.2	-.151
Religion						
Evangelicals	84 84.0	8.9	.427*	280 91.8	- 2.3	-.135
Others	79 44.4	28.2	.536***	186 62.6	- 2.1	-.045
Political Self-Designation						
Liberal	17 42.5	39.9	.728***	54 67.5	3.1	.072
Moderate	64 56.6	28.4	.625***	168 77.4	- 4.7	-.125
Conservative	71 66.4	17.3	.445***	208 78.8	- 0.7	-.021
	General Television			Religious Television		
Light	125 60.7	25.3	.598***	125 60.7	- 5.0	-.102
Heavy	44 55.7	25.3	.544***	344 86.0	- 5.0	-.182

*[Tau-C Significance Key: ***= < .001, **= < .01, *= < .05]
[Note: "Light" Viewers of Religious TV are those who "never" or "rarely" watch]
[Note: "Light" Viewers of General TV are those who watch 3 hours or less per day]

Table IV.3.8

The Relationship Between Religious And General Television Viewing And Belief In Miracles

	Religious Television Viewers			General Television Viewers		
Control Variable	Light: (See note) (No.) Pct.	CD	Gamma(sig)	Light: (See note) (No.) Pct.	CD	Gamma(sig)
Overall	892			1272		
	72.6	18.9	.604***	80.9	2.9	.101
Education						
LT High School	146			268		
	72.6	18.4	.585***	84.3	0.7	.028
High School Grad	327			454		
	73.5	18.8	.625***	83.8	- 1.5	-.052
Some College Plus	412			518		
	71.9	19.5	.612***	77.3	7.5	.240**
Age						
18-29	253			214		
	77.4	18.6	.751***	80.8	4.0	.142
30-49	408			546		
	74.3	18.6	.637***	80.3	6.7	.241**
50-65	162			360		
	64.3	26.2	.681***	81.3	- 0.6	-.020
Over 65	69			152		
	68.3	19.8	.550***	82.2	- 0.9	-.029
Sex						
Male	354			531		
	68.1	21.2	.592***	77.0	2.5	.075
Female	538			741		
	75.9	16.7	.600***	83.9	1.8	.069
Race						
White	718			986		
	72.1	19.8	.631***	80.7	1.5	.050
Nonwhite	79			149		
	76.0	14.6	.505**	84.7	2.5	.103
Household Income						
Under 15000	206			332		
	73.3	17.9	.579***	86.2	- 3.7	-.140
15000 To 25000	226			334		
	75.3	17.5	.616***	84.1	1.0	.037
25000 To 35000	164			194		
	73.5	16.4	.525***	77.6	7.4	.240
Over 35000	194			247		
	68.6	19.9	.559***	74.0	6.6	.188*
Religion						
Evangelical	213			483		
	81.9	12.8	.598***	91.0	- 0.4	-.022
Others	667			753		
	70.2	18.5	.539***	75.9	4.5	.130*
Political Self-Designation						
Liberal	135			162		
	70.7	21.7	.668***	75.0	13.2	.426**
Moderate	391			506		
	75.3	16.2	.556***	82.3	2.0	.074
Conservative	289			497		
	70.5	20.5	.617***	82.0	- 1.5	-.050
	General Television			Religious Television		
Light	591			591		
	71.4	20.7	.648***	71.4	3.7	.094
Heavy	301			654		
	75.1	15.5	.523***	92.1	- 1.5	-.097

*[Tau-C Significance Key ***= <.001, **= <.01, *= <.05]
[Note: "Light" Viewers of Religious TV are those who "never" or "rarely" watch]
[Note: "Light" Viewers of General TV are those who watch 3 hours or less per day]

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Table IV.3.9

The Relationship Between Religious And General Television Viewing And Favoring Speaking In Tongues.

Control Variable	Religious Television Viewers: Light: (See note) (No.)	Pct.	CD	Gamma(sig)	General Television Viewers: Light: (See note) (No.)	Pct.	CD	Gamma(sig)
Overall	146	27.4	22.1	.445***	310	37.3	8.2	.166**
Education								
LT High School	19	25.3	34.0	.622***	81	44.0	16.7	.326**
High School Grad	54	30.9	15.4	.317***	110	39.7	2.0	.040
Some College Plus	72	25.6	17.5	.375***	116	32.5	2.3	.052
Age								
18-29	44	29.3	35.6	.634***	51	36.4	13.0	.261
30-49	72	28.9	24.2	.471***	150	41.3	1.7	.035
50-65	23	23.5	22.4	.469***	81	34.8	12.7	.258*
Over 65	7	19.4	20.1	.460*	28	29.8	12.1	.260
Sex								
Male	52	24.9	23.2	.473***	112	32.4	19.6	.387***
Female	94	29.0	21.3	.425***	198	40.9	2.0	.042
Race								
White	101	23.5	20.8	.442***	204	32.3	7.3	.158*
Nonwhite	26	53.1	9.5	.193	64	60.4	-0.6	-.012
Household Income								
Under 15000	32	28.1	25.3	.491***	87	41.4	9.8	.194
15000 To 25000	30	22.7	27.3	.545***	90	39.1	2.0	.042
25000 To 35000	26	27.1	17.3	.366*	44	36.7	-3.4	-.073
Over 35000	40	29.4	15.0	.315*	63	33.9	9.0	.188
Religion								
Evangelical	45	29.4	23.5	459***	155	42.9	10.1	199*
Others	99	26.3	18.8	.394***	150	33.0	6.0	130
Political Self-Designation								
Liberal	25	29.4	11.2	422**	42	36.8	9.5	193
Moderate	61	28.8	16.8	350***	108	35.3	8.4	175
Conservative	49	25.3	23.7	480***	126	37.1	8.0	165
	General Television				Religious Television			
Light	93	25.1	22.5	461***	93	25.1	7.6	183
Heavy	53	32.7	19.9	391***	214	47.6	5.0	101

*[Tau-C Significance Key ***= < .001, **= < .01, *= < .05]
[Note: "Light" Viewers of Religious TV are those who "never" or "rarely" watch]
[Note: "Light" Viewers of General TV are those who watch 3 hours or less per day]

Table IV.3.10

The Relationship Between Religious And General Television Viewing And Likelihood To Attend Church "Once A Week Or More."

	Religious Television Viewers			General Television Viewers		
Control Variable	Light: (See note) (No.) Pct.	CD	Gamma(sig)	Light: (See note) (No.) Pct.	CD	Gamma(sig)
Overall	556 44.7	21.1	-.408***	885 56.0	-2.6	.053
Education						
LT High School	87 42.9	18.2	-.353***	178 55.6	-2.1	.042
High School Grad	207 45.9	19.4	-.379***	312 57.2	-3.3	.068
Some College Plus	260 44.8	27.6	-.527***	378 55.6	-1.6	.033
Age						
18-29	107 32.7	20.2	-.429***	103 39.0	-0.4	.008
30-49	252 45.5	20.2	-.393***	374 54.7	-1.7	.034
50-65	132 51.2	14.8	-.299***	271 61.0	-1.4	.031
Over 65	65 61.9	9.6	-.214	137 72.5	-10.4	.232*
Sex						
Male	192 36.9	24.6	-.465***	342 49.4	-4.7	.094
Female	364 50.3	17.8	-.356***	543 61.1	-3.9	.081
Race						
White	451 44.6	22.6	-.436	684 55.5	-2.1	.041
Nonwhite	51 48.6	11.1	-.221	104 59.4	-6.6	.134
Household Income						
Under 15000	66 42.6	20.6	-.396***	228 57.7	-5.6	.112
15000 To 25000	138 45.5	18.8	-.365***	226 56.5	-3.0	.060
25000 To 35000	100 44.4	29.7	-.563***	146 58.6	-8.6	.173
Over 35000	121 42.3	32.2	-.599***	177 52.1	6.2	-.126
Religion						
Evangelical	110 42.6	25.7	-.487***	327 62.0	-4.4	.092
Others	438 45.3	18.7	-.364***	539 53.3	-1.7	.034
Political Self-Designation						
Liberal	60 30.9	28.0	-.538***	90 41.7	2.1	-.043
Moderate	231 44.1	20.0	-.387	337 54.3	-3.0	.059
Conservative	215 51.8	18.1	-.367***	384 63.2	-5.0	.104
	General Television			Religious Television		
Light	385 45.9	22.2	-.431**	385 45.9	-3.7	.074
Heavy	171 42.2	20.3	-.391***	486 68.1	-5.6	.121*

*[Tau-C Significance Key ***= <.001, **= <.01, *= <.05]
[Note: "Light" Viewers of Religious TV are those who "never" or "rarely" watch]
[Note: "Light" Viewers of General TV are those who watch 3 hours or less per day]

Table IV.3.11

The Relationship Between Religious And General Television Viewing And "Increased" Church Attendence

Control Variable	Religious Television Viewers Light: (See note) (No.) Pct.	CD	Gamma(sig)	General Television Viewers Light: (See note) (No.) Pct.	CD	Gamma(sig)
Overall	204			297		
	18.4	6.2	.094*	20.2	3.2	-.014
Education						
LT High School	37			71		
	21.9	2.8	.023	24.3	-0.8	-.024
High School Grad	83			116		
	20.0	6.6	.141*	22.3	3.0	-.028
Some College Plus	83			106		
	16.1	5.2	.060	17.0	3.7	-.033
Age						
18-29	50			43		
	17.4	9.6	.123	18.5	3.7	-.091
30-49	97			138		
	19.3	7.9	.078	21.9	2.6	.003
50-65	40			77		
	18.0	4.7	.067	18.2	7.3	.080
Over 65	17			39		
	17.3	4.6	.049	21.3	-2.3	-.102
Sex						
Male	66			103		
	14.3	7.6	.179**	16.3	5.1	.040
Female	138			194		
	21.2	4.8	.052	23.2	1.1	-.041
Race						
White	155			215		
	17.3	4.1	.036	18.8	0.5	-.038
Nonwhite	28			49		
	30.1	4.4	.103	29.7	6.6	.055
Household Income						
Under 15000	55			95		
	21.5	4.7	.058	26.1	-3.5	-.104
15000 To 25000	51			66		
	19.2	3.0	.036	17.6	8.3	.104
25000 To 35000	38			46		
	18.6	4.8	.154	19.7	2.5	-.103
Over 35000	39			57		
	15.5	10.7	.242*	18.4	5.5	-.005
Religion						
Evangelical	53			122		
	21.9	4.9	.139*	23.6	4.7	.026
Others	145			167		
	17.0	5.7	.079	18.3	2.9	-.034
Political Self-Designation						
Liberal	25			39		
	15.2	12.1	.221*	20.4	1.0	-.018
Moderate	85			110		
	17.9	4.7	.083	19.0	2.8	-.036
Conservative	76			122		
	20.1	4.5	.063	21.3	3.1	.005
	General Television			Religious Television		
Light	135			135		
	18.0	5.1	.077	18.0	1.1	-.067
Heavy	69			160		
	19.1	7.5	.126*	23.1	3.5	.006

*[Tau-C Significance Key: ***= < .001, **= < .01, *= < .05]
[Note: "Light" Viewers of Religious TV are those who "never" or "rarely" watch]
[Note: "Light" Viewers of General TV are those who watch 3 hours or less per day]

Table IV.3.12

The Relationship Between Religious And General Television Viewing And Yearly Contribution To Local Church Over $180.00

	Religious Television Viewers			General Television Viewers		
Control Variable	Light: (See note) (No.) Pct.	CD	Gamma(sig)	Light: (See note) (No.) Pct.	CD	Gamma(sig)
Overall	489 43.0	16.5	.325***	790 53.3	- 9.5	-.103**
Education						
LT High School	59 32.8	17.8	.381***	139 48.6	- 8.9	-.135
High School Grad	166 40.3	19.6	.365***	272 55.1	-11.5	-.173**
Some College Plus	261 48.7	20.3	.395***	370 59.1	- 9.9	-.143*
Age						
18-29	81 26.6	11.7	.329***	75 29.3	- 0.3	.107
30-49	234 46.6	14.5	.300***	348 55.2	-11.0	-.121*
50-65	126 53.6	12.1	.258***	267 63.9	-11.7	-.194**
Over 65	48 51.1	4.7	.137	100 56.2	- 9.4	-.062
Sex						
Male	231 47.5	13.8	.266***	364 55.2	-11.8	-.148*
Female	258 39.7	18.8	.373***	426 51.8	- 7.8	-.075
Race						
White	398 42.8	18.3	.352***	605 52.7	- 8.6	-.096*
Nonwhite	35 37.6	16.1	.315**	91 53.2	-12.2	-.125
Household Income						
Under 15000	80 29.7	19.4	.369***	163 44.7	- 6.4	-.067
15000 To 25000	108 38.4	20.9	.397***	194 52.4	- 7.3	-.131
25000 To 35000	107 48.4	26.8	.527***	158 64.5	-18.0	-.284**
Over 35000	149 55.4	25.5	.544***	211 65.5	- 7.1	-.125
Religion						
Evangelical	107 46.1	13.6	.265***	286 59.5	-10.5	-.202**
Others	377 42.2	17.3	.332***	494 53.6	-12.3	-.158***
Political Self-Designation						
Liberal	62 34.8	25.7	.487***	92 44.7	- 1.0	.070
Moderate	201 41.8	18.9	.354***	312 53.7	-10.6	-.131*
Conservative	189 49.6	12.0	.246***	343 60.0	-14.6	-.206**
	General Television			Religious Television		
Light	364 47.6	17.5	.344***	364 47.6	-14.0	-.192***
Heavy	125 33.6	18.4	.357***	421 65.1	-13.1	-.235***

*[Tau-C Significance Key ***= < .001, **= < .01, *= < .05]
[Note "Light" Viewers of Religious TV are those who "never" or "rarely" watch]
[Note "Light" Viewers of General TV are those who watch 3 hours or less per day]

Table IV.3.13

The Relationship Between Religious And General Television Viewing And Frequent Participation In Non-worship Activities

Control Variable	Religious Television Viewers Light: (See note) (No.) Pct.	CD	Gamma(sig)	General Television Viewers Light: (See note) (No.) Pct.	CD	Gamma(sig)
Overall	216			338		
	19.5	8.2	.230***	24.4	- 2.2	-.088**
Education						
LT High School	27			60		
	16.0	6.9	.387***	20.4	0.6	-.111
High School Grad	82			122		
	19.8	6.1	.201**	23.5	- 1.3	-.010
Some College Plus	105			170		
	20.3	15.9	.319***	27.4	- 2.9	-.095
Age						
18-29	37			42		
	12.9	11.9	.356***	18.1	- 4.2	-.066
30-49	107			157		
	21.3	8.1	.234***	24.8	- 0.3	-.010
50-65	47			110		
	21.2	5.9	.161*	26.1	- 2.6	-.139*
Over 65	25			49		
	25.5	1.8	.148	26.9	- 1.0	-.128
Sex						
Male	81			135		
	17.6	6.0	.237***	21.4	- 3.5	-.059
Female	135			223		
	20.8	9.0	.218***	26.6	- 2.5	-.124**
Race						
White	172			271		
	19.2	8.5	.231***	23.8	- 1.9	-.096*
Nonwhite	24			54		
	25.8	6.5	.269**	32.7	- 4.7	-.121
Household Income						
Under 15000	48			75		
	18.8	3.1	.177**	20.6	0.2	-.134***
15000 To 25000	49			98		
	18.4	10.9	.322***	26.3	- 4.8	-.045
25000 To 35000	40			66		
	19.6	17.6	.361***	28.2	- 5.1	-.168
Over 35000	47			75		
	18.7	14.4	.311***	24.2	- 1.5	.036
Religion						
Evangelical	51			147		
	21.2	7.6	.314***	28.4	- 5.1	-.131*
Others	160			203		
	18.8	8.2	.177***	22.3	- 0.4	-.055
Political Self-Designation						
Liberal	25			38		
	15.2	8.8	.272**	19.9	- 2.6	-.117
Moderate	75			124		
	15.8	11.6	.290***	21.4	- 0.4	-.056
Conservative	92			166		
	24.4	4.8	.176***	29.0	- 5.6	-.136*
-	General Television			Religious Television		
Light	157			157		
	21.0	7.4	.213***	21.0	- 4.7	-.162*
Heavy	59			197		
	16.3	10.4	.288***	28.4	- 1.7	-.075

*[Tau-C Significance Key ***= < .001, **= < .01, *= < .05]
[Note "Light" Viewers of Religious TV are those who "never" or "rarely" watch]
[Note "Light" Viewers of General TV are those who watch 3 hours or less per day]

Table IV.3.14

Percentage Attending Church Once a Week or More Among Categories of Viewing of Religious Television by Denomination and "Fundamentalism" Categories

	Religious Viewing						
	None	Rare	Some	Freq	CD*	N	P(Tau)
	%	%	%	%			
Evangelical Denominations:							
Evangelicals	38.5	54.3	66.6	69.3	15.0	(905)	.001
Mainline Protestants	38.9	43.9	62.3	65.9	22.0	(824)	.001
Catholics	54.8	77.3	64.0	74.5	-2.8	(521)	.001
Other Faiths	20.6	42.9	52.6	64.3	21.4	(154)	.001
Lit/Char. Scale:							
High	61.3	64.9	74.3	78.7	13.8	(629)	.01
Medium	50.9	66.1	58.7	60.5	-5.6	(450)	--
Low	33.9	46.4	50.8	52.1	5.7	(736)	.001

Table IV.3.15

Percentage Making Contributions to Local Church Among Categories of Viewing of Religious Television, Denominational, and "Fundamentalism" Categories

	Religious Viewing						
	None	Rare	Some	Freq	CD*	N	P(Tau)
	%	%	%	%			
Evangelical Denomination:							
Evangelicals	44.3	54.9	58.9	60.4	5.5	(830)	.01
Mainline Protestants	41.0	51.0	60.6	63.9	12.9	(755)	.001
Catholics	43.0	53.1	57.5	49.0	-4.1	(486)	.01
Other Faiths	21.2	50.0	52.9	61.5	11.5	(141)	.001
Lit/Char. Scale:							
High	55.9	70.6	65.8	66.0	-4.6	(580)	--
Medium	44.5	52.8	48.5	50.0	-2.8	(425)	--
Low	36.1	46.9	57.9	54.7	7.8	(682)	.001

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*The differential calculation compares "rare" with "frequent" viewers.

Table IV.3.16

The Relationship Between Religious And General Television Viewing And Opposing A Freeze On Nuclear Weapons.

Control Variable	Religious Television Viewers Light: (See note) (No.) Pct.	CD	Gamma(sig)	General Television Viewers Light: (See note) (No.) Pct.	CD	Gamma(sig)
Overall	392 35.4	7.7	.159***	575 41.7	-6.9	-.145**
Education						
LT High School	65 37.6	1.3	.027	107 42.1	-7.4	-.155
High School Grad	126 32.3	13.4	.276***	190 42.0	-7.4	-.157*
Some College Plus	197 36.9	7.8	.160*	252 41.5	-6.4	-.136
Age						
18-29	78 25.7	15.0	.332**	84 34.3	-10.4	-.249*
30-49	185 37.6	7.3	.149*	257 41.5	-2.8	-.058
50-65	89 40.6	4.2	.084	173 46.9	-7.8	-.158
Over 65	40 44.0	-7.2	-.148	61 42.1	-8.2	-.172
Sex						
Male	202 42.5	6.7	.134*	321 49.8	-14.0	-.281***
Female	190 30.1	9.1	.199***	254 34.6	-0.2	-.005
Race						
White	332 36.6	11.2	.225***	476 44.3	-8.1	-.167**
Nonwhite	21 23.3	7.4	.185	41 26.8	3.4	.084
Household Income						
Under 15000	77 31.7	8.8	.190*	126 42.4	-10.3	-.219**
15000 To 25000	92 33.2	5.8	.125	132 37.5	-2.9	-.062
25000 To 35000	72 36.4	15.2	.302**	98 43.8	-4.2	-.085
Over 35000	106 39.6	14.0	.277**	145 46.2	-11.2	-.229
Religion						
Evangelicals	80 36.4	9.0	.186*	193 44.5	-7.7	-.096
Others	300 34.7	6.4	.136*	350 40.3	-8.3	-.178**
Political Self-Designation						
Liberal	43 24.2	13.0	.300*	61 30.0	0.1	.001
Moderate	161 34.0	3.0	.066	203 37.5	-6.3	-.140
Conservative	163 43.9	5.5	.109	272 51.1	-11.7	-.233**
	General Television			Religious Television		
Light	276 37.1	10.4	.209***	276 37.1	-5.1	-.114
Heavy	116 32.0	5.2	.116	273 47.5	-10.3	-.208**

*[Tau-C Significance Key: ***= < .001, **= < .01, *= < .05]
[Note: "Light" Viewers of Religious TV are those who "never" or "rarely" watch]
[Note: "Light" Viewers of General TV are those who watch 3 hours or less per day]

Table IV.3.17

The Relationship Between Religious And General Television Viewing And Favoring Tougher Pornography Laws.

Control Variable	Religious Television Viewers			General Television Viewers		
	Light: (See note) (No.) Pct.	CD	Gamma(sig)	Light: (See note) (No.) Pct.	CD	Gamma(sig)
Overall	901 76.3	4.6	.137**	1210 78.8	- 1.2	-.034
Education						
LT High School	146 77.2	- 4.3	-.116	218 76.0	- 3.0	-.078
High School Grad	346 79.5	3.4	.108	430 81.3	- 0.3	-.010
Some College Plus	404 73.9	13.2	.411***	509 78.9	- 0.1	-.005
Age						
18-29	217 71.9	- 1.3	-.031	187 74.2	- 6.2	-.151
30-49	401 74.8	7.7	.227**	522 77.2	1.6	.045
50-65	198 80.8	2.0	.066	365 83.1	- 3.3	-.111
Over 65	85 86.7	- 7.1	-.253	136 80.5	3.3	.115
Sex						
Male	338 67.9	10.7	.270***	500 73.5	- 3.5	-.080
Female	563 82.4	- 0.3	-.010	710 82.9	- 2.1	-.072
Race						
White	741 76.5	7.4	.231***	949 78.8	2.3	.072
Nonwhite	63 64.3	5.6	.127	124 72.9	- 9.6	-.221
Household Income						
Under 15000	197 72.2	3.6	.093	276 75.0	- 1.3	-.033
15000 To 25000	216 75.3	7.2	.216*	298 79.3	0.1	.005
25000 To 35000	175 82.5	0.5	.015	196 82.0	1.5	.052
Over 35000	201 75.0	14.7	.489***	260 80.7	- 3.3	-.100
Religion						
Evangelicals	183 75.0	3.1	.086	391 77.9	- 2.0	-.055
Others	701 76.5	6.8	.209**	756 79.7	- 1.3	-.038
Political Self-Designation						
Liberal	118 66.7	7.5	.179	138 68.0	5.3	.129
Moderate	390 77.5	3.6	.108	479 78.8	- 0.5	-.014
Conservative	311 78.9	5.7	.190*	493 83.4	- 3.9	-.130
	General Television			Religious Television		
Light	610 76.6	5.4	.162*	610 76.6	- 1.0	-.029
Heavy	291 75.6	3.8	.110	550 82.0	- 2.6	-.082

*[Tau-C Significance Key: ***= < .001, **= < .01, *= < .05]
[Note: "Light" Viewers of Religious TV are those who "never" or "rarely" watch]
[Note: "Light" Viewers of General TV are those who watch 3 hours or less per day]

Table IV.3.18

The Relationship Between Religious And General Television Viewing And Favoring The Death Penalty For Persons Convicted Of Murder.

	Religious Television Viewers			General Television Viewers		
Control Variable	Light: (See note) (No.) Pct.	CD	Gamma(sig)	Light: (See note) (No.) Pct.	CD	Gamma(sig)
Overall	817			1020		
	74.5	- 3.6	-.092	75.6	- 7.5	-.184***
Education						
LT High School	132			179		
	76.7	-11.9	-.284**	72.5	- 6.8	-.157
High School Grad	321			373		
	80.7	8.0	-.222*	80.7	- 9.6	-.261**
Some College Plus	358			423		
	69.0	6.0	.149	72.9	- 6.5	-.154
Age						
18-29	209			179		
	69.0	- 5.1	-.114	73.4	-13.3	-.293**
30-49	368			445		
	76.0	- 5.7	-.149	75.2	- 5.1	-.126
50-65	171			290		
	76.3	- 3.5	-.094	78.0	- 9.9	-.247**
Over 65	69			106		
	81.2	- 8.5	-.236	75.2	0.0	.001
Sex						
Male	393			515		
	81.9	- 3.7	-.114	81.6	- 4.7	-.144
Female	424			505		
	68.8	- 2.4	-.054	70.3	- 6.4	-.145*
Race						
White	676			826		
	75.3	1.3	.036	77.1	- 3.6	-.098
Nonwhite	50			74		
	54.9	- 7.1	-.142	55.2	- 8.9	-.178
Household Income						
Under 15000	172			223		
	69.9	- 4.5	-.103	70.1	- 5.9	-.134
15000 To 25000	199			252		
	73.2	- 1.8	-.043	75.7	- 8.3	-.201*
25000 To 35000	160			168		
	76.6	1.2	.035	76.7	0.9	.024
Over 35000	191			232		
	75.5	4.5	.130	78.9	- 8.3	-.218
Religion						
Evangelicals	174			322		
	75.3	- 6.0	-.150	75.8	-11.5	-.269**
Others	633			651		
	74.5	- 2.8	-.070	75.8	- 6.2	-.154*
Political Self-Designation						
Liberal	113			131		
	64.2	- 0.7	-.016	66.5	- 7.5	-.159
Moderate	315			382		
	71.3	- 2.7	-.063	72.8	- 7.3	-.169*
Conservative	318			424		
	84.4	- 9.5	-.288***	81.5	- 5.8	-.172
	General Television			Religious Television		
Light	563			563		
	76.1	- 0.9	-.023	76.1	- 4.8	-.122
Heavy	254			419		
	76.1	- 6.0	-.140	75.2	- 9.9	-.235***

*[Tau-C Significance Key: ***= < .001, **= < .01, *= < .05]
[Note: "Light" Viewers of Religious TV are those who "never" or "rarely" watch]
[Note: "Light" Viewers of General TV are those who watch 3 hours or less per day]

Table IV.3.19

The Relationship Between Religious And General Television Viewing And Having Voted In The 1980 General Election

	Religious Television Viewers			General Television Viewers		
Control Variable	Light: (See note) (No.) Pct.	CD	Gamma(sig)	Light: (See note) (No.) Pct.	CD	Gamma(sig)
Overall	924 72.8	4.4	.117*	1303 79.0	-10.7	-.274***
Education						
LT High School	121 58.2	10.1	.216*	219 67.6	- 5.4	-.118
High School Grad	316 68.3	8.3	.208**	430 77.2	-11.8	-.283***
Some College Plus	481 81.8	6.2	.241**	389 86.1	- 6.9	-.240*
Age						
18-29	.182 54.8	6.5	.132	181 65.6	-20.3	-.394***
30-49	435 77.0	- 1.5	-.041	554 78.5	- 7.1	-.187*
50-65	216 82.1	0.7	.023	405 86.7	-11.2	-.360***
Over 65	91 83.5	- 5.4	-.172	165 81.7	- 3.8	-.116
Sex						
Male	411 76.0	5.3	.157*	590 80.9	- 9.0	-.247**
Female	513 70.5	4.5	.114*	715 77.5	-10.9	-.268***
Race						
White	760 73.7	2.5	.065	1014 78.8	-11.3	-.285***
Nonwhite	64 59.8	20.3	.460***	146 78.5	- 9.4	-.241*
Household Income						
Under 15000	176 59.7	12.6	.276***	284 71.5	- 8.6	-.194*
15000 To 25000	217 71.4	5.2	.134	319 79.4	-12.7	-.315***
25000 To 35000	176 77.2	7.1	.226	210 83.3	-10.7	-.306*
Over 35000	243 82.9	5.0	.199	297 86.1	- 7.5	-.256
Religion						
Evangelical	171 64.5	9.5	.220**	400 74.8	- 9.8	-.229**
Others	736 75.1	5.2	.150*	829 81.4	-11.3	-.303***
Political Self-Designation						
Liberal	142 72.4	13.5	.398**	182 80.5	- 6.4	-.182
Moderate	400 74.8	2.8	.078	521 81.2	-13.0	-.335***
Conservative	315 75.4	2.4	.069	499 80.4	-10.5	-.276***
	General Television			Religious Television		
Light	661 77.2	4.0	.120	661 77.2	-13.5	-.318***
Heavy	263 63.7	8.1	.184**	582 81.2	- 9.4	-.258***

*[Tau-C Significance Key ***= <.001, **= <.01, *= <.05]
[Note: "Light" Viewers of Religious TV are those who "never" or "rarely" watch]
[Note: "Light" Viewers of General TV are those who watch 3 hours or less per day]

Table IV.B.20

The Relationship Between Religious And General Television Viewing And Belief That Premarital Sex Is "Always Wrong."

	Religious Television Viewers			General Television Viewers		
Control Variable	Light: (See note) (No.) Pct.	CD	Gamma(sig)	Light: (See note) (No.) Pct.	CD	Gamma(sig)
Overall	339 28.7	31.2	.486***	690 43.6	- 2.8	-.049
Education						
LT High School	82 43.4	~~23.1~~	.406***	191 64.1	- 8.2	-.146
High School Grad	132 30.8	26.4	.407***	234 43.7	- 3.8	-.038
Some College Plus	122 21.9	31.6	.534***	226 33.1	- 5.5	-.125*
Age						
18-29	49 15.3	18.6	.309***	54 20.8	- 1.3	.019
30-49	125 23.9	29.4	.432***	246 37.9	- 2.4	-.040
50-65	108 44.6	20.7	.353***	257 60.6	- 5.8	-.118
Over 65	57 58.2	18.6	.375**	133 73.5	- 5.1	-.131
Sex						
Male	114 22.6	32.0	.494***	259 38.3	- 2.3	-.065
Female	225 33.2	29.7	.469***	431 51.5	- 5.5	-.090*
Race						
White	276 28.5	36.8	.568***	547 46.0	- 1.0	-.008
Nonwhite	23 24.0	19.7	.382***	69 42.1	- 8.8	-.196*
Household Income						
Under 15000	99 36.3	24.7	.381***	209 56.6	-10.6	-.166**
15000 To 25000	76 26.3	33.5	.536***	173 45.5	- 4.1	-.086
25000 To 35000	60 28.4	30.4	.534***	95 40.9	- 3.1	-.045
Over 35000	56 20.4	35.6	.561***	107 32.7	- 0.5	.056
Religion						
Evangelical	106 42.4	23.1	.375***	317 63.0	-12.2	-.221***
Others	230 25.2	30.2	.489***	337 35.9	3.0	.044
Political Self-Designation						
Liberal	32 16.9	34.4	.590***	62 29.7	0.1	.025
Moderate	107 21.5	36.9	.539***	228 38.9	0.7	-.025
Conservative	156 39.7	22.5	.374***	323 54.7	- 7.2	-.099
	General Television			Religious Television		
Light	224 28.2	36.8	.554***	224 28.2	1.5	-.004
Heavy	115 29.7	23.3	.390***	433 65.0	-12.0	-.210***

*[Tau-C Significance Key: *** < .001, ** < .01, * < .05]
[Note: "Light" Viewers of Religious TV are those who "never" or "rarely" watch]
[Note: "Light" Viewers of General TV are those who watch 3 hours or less per day]

Table IV.3.21

The Relationship Between Religious And General Television Viewing And Belief That Extramarital Sex Is "Always Wrong."

Control Variable	Religious Television Viewers Light: (See note) (No.) Pct.	CD	Gamma (sig)	General Television Viewers Light: (See note) (No.) Pct.	CD	Gamma(sig)
Overall	970 78.9	10.5	.371***	1331 84.1	0.0	-.004
Education						
LT High School	180 90.9	1.0	.066	293 94.2	- 5.7	-.359*
High School Grad	369 82.9	7.3	.303**	468 87.2	- 1.2	-.052
Some College Plus	413 71.7	14.3	.391***	514 77.1	- 0.2	-.009
Age						
18-29	260 81.0	- 0.4	-.009	211 79.9	1.5	.034
30-49	405 73.8	14.6	.440***	542 80.2	- 0.3	-.009
50-65	212 83.8	7.0	.299*	396 88.0	0.7	.031
Over 65	93 87.7	5.9	.335	182 94.3	- 6.3	-.383*
Sex						
Male	393 75.4	12.0	362***	573 81.7	- 4.2	-.131
Female	577 81.5	9.1	.359***	758 85.9	1.1	.041
Race						
White	799 80.0	12.0	.470***	1053 84.9	1.7	.067
Nonwhite	74 71.8	8.8	.235	134 78.4	- 1.6	-.045
Household Income						
Under 15000	245 84.8	3.3	.133	347 89.4	- 5.4	-.231*
15000 To 25000	245 81.9	10.3	.437***	341 85.9	3.3	.149
25000 To 35000	167 76.6	11.1	.364**	198 81.1	- 0.6	-.020
Over 35000	199 70.3	18.5	.495***	252 76.4	0.9	.019
Religion						
Evangelicals	218 84.5	6.0	.272*	473 90.8	- 5.5	-.259***
Others	734 77.4	11.5	.379***	794 80.6	3.4	.108
Political Self-Designation						
Liberal	119 63.3	19.0	.406***	148 69.2	4.7	.119
Moderate	416 79.2	10.2	.357***	518 83.4	1.2	028
Conservative	350 86.2	4.7	.227*	539 89.1	- 1.2	- 049
	General Television			Religious Television		
Light	643 77.9	13.6	489***	643 77.9	3.0	.079
Heavy	327 80.9	5.7	199*	639 91.5	- 4.9	- 246**

*[Tau-C Significance Key. ***= < 001. **= < 01. *= < 05]
[Note: "Light" Viewers of Religious TV are those who "never" or "rarely" watch]
[Note: "Light" Viewers of General TV are those who watch 3 hours or less per day]

Table IV.3.22

The Relationship Between Religious And
General Television Viewing And Belief
That Homosexuality Is "Always Wrong."

Control Variable	Religious Television Viewers Light: (See note) (No.) Pct.	CD	Gamma(sig)	General Television Viewers Light: (See note) (No.) Pct.	CD	Gamma(sig)
Overall	795			1179		
	69.6	19.9	.562***	78.8	2.8	.083
Education						
LT High School	162			280		
	83.9	7.9	.367**	91.2	- 4.2	-.213
High School Grad	329			427		
	78.1	10.3	.345***	83.7	- 0.6	-.022
Some College Plus	297			420		
	57.2	31.5	.692***	68.0	4.9	.116
Age						
18-29	207			167		
	67.0	9.3	.322*	65.7	8.6	.201*
30-49	316			472		
	64.0	24.6	.606***	74.8	2.0	.040
50-65	185			368		
	76.8	14.2	.501***	86.0	0.0	.006
Over 65	87			172		
	88.8	6.9	.472*	94.0	- 0.8	-.069
Sex						
Male	336			516		
	68.0	20.4	.552***	76.8	2.2	.063
Female	459			663		
	70.8	19.3	.562***	80.5	2.3	.070
Race						
White	641			914		
	69.1	21.9	.624***	78.7	2.2	.066
Nonwhite	70			133		
	72.2	11.8	.354*	80.1	1.1	.030
Household Income						
Under 15000	214			318		
	77.3	13.0	.462***	84.8	1.1	.042
15000 To 25000	193			301		
	69.2	20.1	.566***	80.7	- 1.7	-.048
25000 To 35000	147			183		
	71.4	14.3	.398***	78.9	- 5.8	-.135
Over 35000	146			208		
	58.2	31.4	.694***	68.0	7.6	.167
Religion						
Evangelical	201			459		
	82.7	9.3	.414***	90.5	- 3.4	-.160
Others	582			666		
	66.2	21.0	.540***	72.4	6.2	.153**
Political Self-Designation						
Liberal	98			131		
	55.1	28.0	.595***	64.5	6.0	.162
Moderate	310			434		
	65.1	23.2	.576***	75.3	3.1	.060
Conservative	307			497		
	79.7	12.2	.475***	85.4	2.6	.119
	General Television			Religious Television		
Light	522			522		
	68.1	22.2	.611***	68.1	4.5	.100
Heavy	273			611		
	72.6	15.9	.472***	90.3	- 1.8	-.094

*[Tau-C Significance Key: ***= < .001, **= < .01, *= < .05]

[Note: "Light" Viewers of Religious TV are those who "never" or "rarely" watch]

[Note: "Light" Viewers of General TV are those who watch 3 hours or less per day]

Table IV.3.23

The Relationship Between Religious And General Television Viewing And Opposing Legalized Abortion

	Religious Television Viewers			General Television Viewers		
Control Variable	Light: (See note) (No.) Pct.	CD	Gamma(sig)	Light: (See note) (No.) Pct.	CD	Gamma(sig)
Overall	399 38.3	29.1	.539***	651 30.3	5.5	.109*
Education						
LT High School	92 57.9	19.1	.419***	180 71.7	-2.2	-.053
High School Grad	177 47.3	20.2	.396***	237 56.0	3.1	.063
Some College Plus	129 25.6	29.8	.565***	200 35.7	0.9	.020
Age						
18-29	104 36.1	29.9	.550***	92 39.0	12.2	.243*
30-49	162 34.5	26.5	.495***	250 44.2	4.3	.086
50-65	89 43.2	27.9	.528***	206 59.6	4.4	.094
Over 65	44 55.0	19.1	.401**	101 70.6	-6.4	-.147
Sex						
Male	157 36.0	28.6	.529***	264 47.4	3.8	.076
Female	242 39.9	29.0	.540**	387 52.6	5.4	.108
Race						
White	333 39.3	29.8	.552***	505 50.2	6.1	.121*
Nonwhite	34 37.4	20.4	.393**	75 50.7	1.3	.026
Household Income						
Under 15000	122 50.6	22.9	.460***	193 62.9	3.0	.065
15000 To 25000	105 42.2	21.1	.406***	170 54.7	-4.5	-.089
25000 To 35000	66 36.5	20.9	.402***	86 43.7	2.8	.057
Over 35000	65 25.4	32.8	.607***	99 34.0	9.2	.192
Religion						
Evangelical	97 44.7	27.5	.526***	272 65.1	-3.9	-.083
Others	297 36.8	26.3	.492***	343 42.4	11.0	.218***
Political Self-Designation						
Liberal	45 24.6	29.0	.560***	68 34.3	2.4	.052
Moderate	135 31.4	31.9	.581***	212 42.7	9.0	.180**
Conservative	163 47.7	25.9	.507***	294 60.6	2.6	.055
	General Television			Religious Television		
Light	249 36.1	31.4	.573***	249 36.1	6.4	.134*
Heavy	150 42.5	24.8	.472***	372 67.5	-0.2	.005

*[Tau-C Significance Key ***= < .001, **= < .01, *= < .05]
[Note: "Light" Viewers of Religious TV are those who "never" or "rarely" watch]
[Note: "Light" Viewers of General TV are those who watch 3 hours or less per day]

Table IV.3.24

Percent of Light and Heavy Religious Television Viewers Scoring "High" on "Traditional Sexual Values" (Tradval) Index.

Control Variable	Religious TV Viewing		C.D.	Gamma
	Light %	Heavy %		
Total	29	58	+29	.55***
Political Self-Designation:				
Liberal	19	49	+30	.60***
Moderate	22	53	+31	.59***
Conservative	37	65	+28	.52***
Education:				
Less than High School	46	66	+20	.39***
High School Grad	34	46	+12	.45***
Some College and More	19	49	+30	.60***
Age:				
Young (18-35)	23	45	+22	.47***
Middle (36-55)	27	59	+32	.58***
Older (56-89)	44	64	+20	.39***
Sex:				
Male	24	53	+19	.56***
Female	32	61	+29	.53***
Church Attendance:				
Less than Weekly	12	38	+26	.63***
Weekly or More	49	66	+17	.36***

Significance Key: * <.05 **<.01 ***<.001

Table IV.3.25

Percent of Light and Heavy General Television Viewers Scoring "High" on "Traditional Sexual Values" (Tradval) Index

Control Variable	General TV Viewing Light %	 Heavy %	C. D.	Gamma
Total	43	44	+ 1	.02
Political Self-Designation:				
Liberal	29	32	− 3	.08
Moderate	36	39	+ 3	.00
Conservative	52	51	− 1	−.01
Education:				
Less than High School	63	57	− 4	−.11
High School Grad	47	46	− 1	.00
Some College and More	31	27	− 4	−.09
Age:				
Young (18-35)	28	32	+ 4	.07
Middle (36-55)	43	44	+ 1	.04
Older (56-89)	61	55	− 6	.12
Sex:				
Male	37	37	0	.00
Female	47	47	0	−.01
Church Attendance:				
Less than Weekly	19	25	+ 6	.17*
Weekly or More	60	59	− 1	−.00

Significance Key: * <.05 **<.01 ***<.001

Table IV.3.26

Percent of Light, Medium and Heavy Television Ministry Viewers Scoring "High" on "Traditional Sexual Values" (Tradval) Index

	Television Ministry Viewing				
Control Variable	Light	Medium	Heavy	C.D.	Gamma
Total	29	52	69	+40	.49***
Political Self-Designation:					
Liberal	19	41	58	+39	.54***
Moderate	23	45	65	+42	.51***
Conservative	36	58	76	+40	.48***
Education:					
Less than High School	45	63	76	+31	.38***
High School Grad	33	51	67	+34	.42***
Some College and More	17	41	60	+43	.57***
Age:					
Young (18-35)	21	39	58	+37	.46***
Middle (36-55)	26	51	71	+45	.54***
Older (56-89)	47	60	72	+25	.30***
Sex:					
Male	23	47	65	+42	.53***
Female	33	54	70	+37	.46***
Church Attendance:					
Less than Weekly	14	31	43	+29	.49***
Weekly or More	47	62	77	+30	.36***

Significance Key: * <.05 **<.01 ***<.001

Table IV.3.27

The Relationship Between Religious And
General Television Viewing And Belief That
Women Are Happiest When They Are At Home

	Religious Television Viewers			General Television Viewers		
Control Variable	Light: (See note) (No.) Pct.	CD	Gamma(sig)	Light: (See note) (No.) Pct.	CD	Gamma(sig)
Overall	708 62.8	16.8	.396***	998 68.9	6.8	.170***
Education						
LT High School	158 84.5	0.2	.006	250 85.9	- 2.6	-.101
High School Grad	281 69.6	12.6	.337***	365 73.7	5.5	.152
Some College Plus	262 49.8	19.0	.380***	331 55.0	6.3	.128
Age						
18-29	150 50.5	17.1	.343**	122 50.2	11.5	.230*
30-49	296 58.6	18.4	.405***	397 63.6	10.1	.232**
50-65	183 76.6	4.6	.139	328 79.2	2.3	.070
Over 65	79 91.9	- 3.9	-.212	151 89.9	- 2.0	-.100
Sex						
Male	320 66.0	14.0	.347***	457 70.5	7.2	184*
Female	388 60.4	19.0	.432***	541 67.5	7.3	.176**
Race						
White	568 62.5	18.9	.448***	781 68.9	7.4	.184**
Nonwhite	63 64.3	10.7	.250	110 69.6	4.6	.114
Household Income						
Under 15000	194 74.3	8.0	.233*	274 76.8	5.3	.162
15000 To 25000	166 60.4	19.6	.449***	257 70.4	0.4	.009
25000 To 35000	118 60.8	16.0	361**	140 65.4	5.4	122
Over 35000	143 52.6	20.9	.429***	181 57.8	7.4	155
Religion						
Evangelical	175 72.3	6.8	.184*	362 75.7	3.4	096
Others	518 60.0	20.0	.453***	579 64.4	9.3	.216***
Political Self-Designation						
Liberal	104 58.4	20.4	452***	128 64.6	6.3	142
Moderate	281 58.7	17.2	379***	358 62.7	10.6	241***
Conservative	262 69.5	11.3	297***	417 75.0	2.7	074
	General Television			Religious Television		
Light	453 59.8	18.8	423***	453 59.8	9.3	202**
Heavy	255 69.1	11.9	313***	502 78.6	2.4	077

*[Tau-C Significance Key: **** < .001, *** < .01, ** < .05]
[Note: "Light" Viewers of Religious TV are those who "never" or "rarely" watch]
[Note: "Light" Viewers of General TV are those who watch 3 hours or less per day]

Table IV.3.28

Percent of Light and Heavy Religious Television Viewers Scoring "High" On "Traditional Female Role" (Tradfem) Index

Control Variable	Religious TV Viewing			
	Light %	Heavy %	C.D. %	Gamma %
Total	28	51	+23	.42***
Political Self-Designation:				
Liberal	18	40	+22	.50***
Moderate	23	46	+23	.43***
Conservative	36	57	+21	.38***
Education:				
Less than High School	52	61	+ 9	.16
High School Grad	32	50	+18	.34***
Some College and More	16	41	+25	.44***
Age:				
Young (18-35)	18	35	+17	.38***
Middle (36-55)	28	50	+22	.38***
Older (56-89)	52	61	+ 9	.15*
Sex:				
Male	30	51	+21	.34***
Female	26	51	+25	.45***
Church Attendance:				
Less than Weekly	22	46	+24	.45***
Weekly or More	35	54	+19	.33***

Significance Key: * <.05 **<.01 ***<.001

Table IV.3.29

The Relationship Between Religious And General Television Viewing And Belief That Women Should Not Work If They Are "Supported By Their Husbands."

Control Variable	Religious Television Viewers			General Television Viewers		
	Light: (See note) (No.) Pct.	CD	Gamma(sig)	Light: (See note) (No.) Pct.	CD	Gamma(sig)
Overall	376 32.8	22.9	.442***	617 42.9	2.6	.052
Education						
LT High School	99 54.4	11.8	.243**	180 65.9	- 8.0	-.170
High School Grad	167 39.7	14.4	.283***	233 47.2	- 1.4	-.027
Some College Plus	107 20.0	25.7	.543***	176 28.5	3.1	.073
Age						
18-29	74 24.1	14.7	.332**	64 25.7	5.6	.136
30-49	141 27.5	21.2	.428***	227 36.0	1.2	.024
50-65	107 44.4	16.5	.323***	214 53.4	3.8	.077
Over 65	54 62.1	8.4	.187	112 71.3	- 7.4	-.169
Sex						
Male	169 35.0	21.9	.421***	273 43.3	3.9	.078
Female	207 31.2	23.9	.461***	344 42.6	2.1	.043
Race						
White	302 32.5	26.0	.491***	470 41.9	6.1	.124*
Nonwhite	30 31.3	12.3	.259	78 48.8	-16.5	-.332**
Household Income						
Under15000	132 49.3	14.7	.294***	210 60.7	- 5.4	-.111
15000 To 25000	92 33.5	19.1	.377***	155 43.5	- 0.1	-.002
25000 To 35000	48 23.8	29.5	.571***	81 37.0	- 7.2	-.160
Over 35000	54 19.4	23.2	.510***	85 26.5	1.1	.028
Religion						
Evangelical	90 37.8	16.9	.330***	247 53.2	-10.2	-.204**
Others	277 31.2	25.5	.486	338 37.3	9.7	.197***
Political Self-Designation						
Liberal	38 20.5	24.9	.525***	60 28.7	3.3	.078
Moderate	130 26.9	23.2	.465***	204 36.4	2.6	.056
Conservative	159 42.1	20.6	.397***	281 52.2	2.2	.043
	General Television			Religious Television		
Light	229 29.8	29.0	.542***	229 29.8	9.1	.200**
Heavy	147 38.9	12.5	.248***	366 38.8	- 7.4	-.150*

*[Tau-C Significance Key **** < .001, *** < .01, ** < .05]

[Note "Light" Viewers of Religious TV are those who "never" or "rarely" watch]

[Note "Light" Viewers of General TV are those who watch 3 hours or less per day]

Table IV.3.30

Percent of Light and Heavy General Television Viewers Scoring "High" on "Traditional Female Role" (Tradfem) Index

Control Variable	General TV Viewing Light	 Heavy	C.D.	Gamma
Total	39	41	+ 2	.09*
Political Self-Designation:				
Liberal	28	24	− 4	.06
Moderate	31	36	+ 5	.15*
Conservative	47	48	+ 1	.05
Education:				
Less than High School	62	54	− 8	−.15
High School Grad	41	41	0	.01
Some College and More	24	27	+ 3	.09
Age:				
Young (18-35)	21	25	+ 4	.17**
Middle (36-55)	38	41	+ 3	.07
Older (56-89)	59	57	− 2	−.04
Sex:				
Male	38	43	+ 5	.12
Female	39	40	+ 1	.08
Church Attendance:				
Less than Weekly	29	35	+ 6	.21**
Weekly or More	46	46	0	.01

Significance Key: * <.05 **<.01 ***<.001

Table IV.3.31

Percent of Light, Medium and Heavy Television Ministry Viewers Scoring "High" on "Traditional Female Role" (Tradfem) Index

	Television Ministry Viewing				
Control Variable	Light	Medium	Heavy	C.D.	Gamma
Total	29	47	54	+25	.33***
Political Views:					
Liberal	19	34	46	+27	.38***
Moderate	23	42	48	+25	.37***
Conservative	38	52	61	+23	.27***
Education:					
Less than High School	52	58	69	+17	.18**
High School Grad	32	47	50	+18	.24***
Some College and More	15	36	44	+29	.40***
Age:					
Young (18-35)	16	34	35	+19	.37***
Middle (36-55)	30	43	56	+26	.28***
Older (56-89)	54	60	61	+ 7	.09
Sex:					
Male	31	46	60	+29	.34***
Female	28	47	52	+24	.34***
Church Attendance:					
Less than Weekly	23	43	49	+26	.37***
Weekly or More	38	49	57	+19	.24***

Significance Key: * <.05 **<.01 ***<.001

Table IV.3.32

The Relationship Between Religious And General Television Viewing And Having A "Great Deal" Of Confidence In The People Running The Local Church.

Control Variable	Religious Television Viewers			General Television Viewers		
	Light: (See note) (No.) Pct.	Cd	Gamma(sig)	Light: (See note) (No.) Pct.	CD	Gamma(sig)
Overall	197 15.9	1.2	-.022	1046 66.2	3.2	.056
Education						
LT High School	44 22.1	1.2	.011	235 74.6	3.1	.077
High School Grad	74 16.3	- 0.9	-.040	359 67.1	3.6	.064
Some College Plus	76 13.1	- 1.5	-.106	390 60.2	- 1.2	-.034
Age						
18-29	32 16.0	4.3	.021	145 56.0	3.8	.058
30-49	70 12.6	1.0	-.046	414 61.3	4.4	.085
50-65	53 20.6	- 2.8	-.061	332 73.6	- 1.2	-.041
Over 65	22 21.4	- 0.8	-.041	155 79.9	4.5	.131
Sex						
Male	81 15.3	2.8	.021	418 60.2	2.8	.049
Female	116 16.2	0.3	-.036	628 71.0	1.3	.017
Race						
White	166 16.4	- 0.7	-.049	804 65.6	2.6	.049
Nonwhite	17 17.0	3.4	.048	121 67.2	6.2	.102
Household Income						
Under 15000	62 21.7	- 1.6	-.041	267 70.6	3.8	.072
15000 To 25000	51 16.8	0.3	-.027	258 66.5	5.2	.094
25000 To 35000	26 11.6	1.3	-.009	161 65.4	-10.4	-.173
Over 35000	37 12.8	0.1	-.155	188 57.0	3.6	.065
Religion						
Evangelicals	44 17.0	0.0	-.049	397 75.3	- 0.9	-.047
Others	148 15.4	1.8	-.004	582 60.4	6.7	.126**
Political Self-Designation						
Liberal	32 16.4	7.4	.130	131 62.1	- 2.3	-.047
Moderate	89 16.9	- 1.1	-.024	383 62.1	5.8	.117
Conservative	62 15.1	1.1	-.048	423 70.6	3.9	.075
	General Television			Religious Television		
Light	121 14.3	0.7	-.061	454 56.8	4.0	.056
Heavy	76 19.1	0.8	.013	536 75.9	0.0	-.010

*[Tau-C Significance Key: ***= <.001, **= <.01, *= <.05]
[Note: "Light" Viewers of Religious TV are those who "never" or "rarely" watch]
[Note: "Light" Viewers of General TV are those who watch 3 hours or less per day]

Table IV.3.33

The Relationship Between Religious And General Television Viewing And Having A "Great Deal" Of Confidence In The People Running Organized Religion.

Control Variable	Religious Television Viewers Light: (See note) (No.) Pct.	CD	Gamma(sig)	General Television Viewers Light: (See note) (No.) Pct.	CD	Gamma(sig)
Overall	329 27.5	14.8	.255***	519 33.5	3.9	.029
Education						
LT High School	49 27.1	18.4	.311***	108 36.5	6.8	.071
High School Grad	129 29.7	11.2	.216***	184 35.7	-1.0	-.022
Some College Plus	149 26.1	15.3	.263***	198 30.1	5.6	.047
Age						
18-29	74 23.0	15.7	.319***	71 26.5	2.1	.016
30-49	139 26.0	14.3	.259***	205 30.4	6.1	.071
50-65	79 32.9	9.6	.155*	164 38.7	1.7	-.01
Over 65	37 37.8	10.7	.190	79 42.9	3.6	.012
Sex						
Male	114 22.4	18.2	.302	204 29.3	5.8	.030
Female	215 31.4	11.9	.218***	315 36.9	1.6	.010
Race						
White	266 27.3	16.8	.284***	402 33.5	4.8	.044
Nonwhite	26 26.0	11.2	.281**	58 32.0	2.7	-.038
Household Income						
Under 15000	86 31.5	11.2	.210***	146 40.1	-3.3	-.099
15000 To 25000	83 28.3	15.4	.291***	125 32.7	9.1	.099
25000 To 35000	54 25.0	14.3	.234**	75 31.0	-1.9	-.054
Over 35000	67 23.9	18.8	.266**	95 29.0	5.4	.063
Religion						
Evangelicals	70 27.9	16.1	.267***	196 38.7	1.2	-.015
Others	254 27.5	13.4	.245***	291 30.5	5.6	.061
Political Self-Designation						
Liberal	47 25.3	15.2	.306***	66 31.1	2.5	.031
Moderate	127 24.9	21.5	.338***	207 33.8	3.0	.015
Conservative	124 31.5	6.5	.112**	195 33.4	5.1	.041
	General Television			Religious Television		
Light	217 26.9	14.3	.248***	217 26.9	2.0	-.018
Heavy	112 28.9	15.0	.265***	275 41.1	2.8	.027

*[Tau-C Significance Key: *** < .001, ** < .01, * < .05]
[Note: "Light" Viewers of Religious TV are those who "never" or "rarely" watch]
[Note: "Light" Viewers of General TV are those who watch 3 hours or less per day]

Table IV.3.34

The Relationship Between Religious And General Television Viewing And Having A "Great Deal" Of Confidence In The People Running Science.

Control Variable	Religious Television Viewers: Light: (See note) (No.) Pct.	CD	Gamma(sig)	General Television Viewers: Light: (See note) (No.) Pct.	CD	Gamma(sig)
Overall	491			607		
	42.8	- 7.9	-.136*	41.5	- 6.6	-.145*
Education						
LT High School	54			73		
	33.1	- 2.3	.025*	29.3	4.9	.090*
High School Grad	153			175		
	36.6	- 6.1	-.078*	35.4	- 4.7	-.115*
Some College Plus	278			326		
	49.9	- 4.7	-.109*	50.5	- 8.9	-.188*
Age						
18-29	137			118		
	43.2	-17.1	-.280*	44.2	-13.9	-.281*
30-49	221			279		
	42.1	- 4.9	-.076*	42.6	- 6.6	-.152*
50-65	100			162		
	43.7	- 7.9	-.130*	40.6	- 5.3	-.122*
Over 65	33			48		
	42.9	- 9.4	-.192*	34.3	4.3	.123*
Sex						
Male	256			319		
	50.6	-12.8	-.222*	47.8	- 8.8	-.188*
Female	235			288		
	36.6	- 3.4	-.039*	36.3	- 3.5	-.092*
Race						
White	404			478		
	43.0	- 5.4	-.098*	42.0	- 3.7	-.094*
Nonwhite	26			59		
	27.1	8.3	.195*	35.5	- 4.5	-.149*
Household Income						
Under 15000	85			103		
	34.0	- 3.9	-.042*	31.4	0.5	-.029*
Household Income						
15000 To 25000	115			146		
	41.7	- 5.8	-.068*	40.6	- 5.2	-.114*
25000 To 35000	83			98		
	39.2	- 3.0	-.075*	42.1	-13.0	-.266*
Over 35000	150			174		
	52.8	- 7.0	-.192*	51.9	- 7.2	-.107*
Religion						
Evangelicals	79			164		
	33.9	- 0.8	-.020*	35.6	- 6.0	-.103*
Others	402			404		
	45.0	- 8.5	-.149*	44.0	- 6.4	-.151*
Political Self-Designation						
Liberal	76			29		
	41.5	- 4.4	-.120	13.1	10.1	.236**
Moderate	229			76		
	45.7	-11.2	-.179**	12.0	16.3	.372***
Conservative	152			64		
	41.3	- 5.1	-.102	10.6	19.6	.379***
	General Television			Religious Television		
Light	349			349		
	44.5	- 7.0	-.149*	44.5	- 5.4	-.136*
Heavy	142			230		
	39.1	- 7.7	-.072*	37.5	- 6.1	-.093*

*[Tau-C Significance Key ***= < .001, **= < .01, *= < .05]
[Note: "Light" Viewers of Religious TV are those who "never" or "rarely" watch]
[Note: "Light" Viewers of General TV are those who watch 3 hours or less per day]

Table IV.3.35

The Relationship Between Religious And General Television Viewing And Having A "Great Deal" Of Confidence In The People Running Medicine.

	Religious Television Viewers			General Television Viewers		
Control Variable	Light: (See note) (No.) Pct.	CD	Gamma(sig)	Light: (See note) (No.) Pct.	CD	Gamma(sig)
Rtvrec Overall	507 41.1	0.0	-.009	659 41.5	- 1.0	-.047
Education						
LT High School	59 30.7	12.6	.231	108 35.9	6.3	.104
High School Grad	186 41.3	- 3.5	-.059	209 39.4	0.3	-.043
Some College Plus	257 44.2	- 1.3	-.024	305 45.0	- 5.2	-.100
Age						
18-29	155 47.4	- 8.4	-.125	128 47.2	- 5.3	-.115
30-49	214 38.6	3.8	.042	284 41.3	- 2.5	-.077
50-65	97 39.0	- 1.8	-.020	166 37.6	0.6	-.012
Over 65	41 39.8	8.0	.140	81 42.9	4.1	.029
Sex						
Male	227 42.6	- 3.3	-.061	292 41.2	0.3	-.045
Female	280 39.9	2.2	.024	367 41.7	- 1.7	-.051
Race						
White	436 43.5	- 1.1	-.038	532 42.8	0.3	-.019
Nonwhite	26 24.5	14.2	.309	61 34.5	1.1	-.025
Household Income						
Under 15000	119 42.8	- 1.5	.010	160 42.8	- 2.0	-.081
15000 To 25000	110 36.8	5.1	.077	147 37.5	4.6	.091
25000 To 35000	89 39.4	0.5	-.067	97 38.8	2.1	.020
Over 35000	137 47.6	- 6.1	-.124	157 46.4	- 4.6	-.085
Religion						
Evangelicals	119 40.9	1.5	.039	227 41.3	1.4	.015
Others	377 40.9	- 1.2	-.036	389 41.0	- 1.0	-.075
Political Self-Designation						
Liberal	63 32.1	9.9	.092	80 36.2	1.9	-.001*
Moderate	240 46.0	- 5.7	-.106	274 43.6	- 0.8	-.012
Conservative	164 40.7	- 0.5	-.018	246 41.6	- 3.5	-.118
	General Television			Religious Television		
Light	350 42.1	- 1.4	-.048	350 42.1	- 3.0	-.105
Heavy	157 39.1	2.5	.066	279 40.7	0.9	.010

*[Tau-C Significance Key: ***= <.001, **= <.01, *= <.05]
[Note: "Light" Viewers of Religious TV are those who "never" or "rarely" watch]
[Note: "Light" Viewers of General TV are those who watch 3 hours or less per day]

Table IV 3.36

The Relationship Between Religious And General Television Viewing And Having A "Great Deal" Of Confidence In The People Running The Government.

Control Variable	Religious Television Viewers Light: (See note) (No.) Pct.	CD	Gamma(sig)	General Television Viewers Light: (See note) (No.) Pct.	CD	Gamma(sig)
Overall	135 10.9	4.9	.076*	226 14.0	- 1.7	-.106***
Education						
LT High School	28 14.4	0.4	.073	31 16.5	- 3.4	-.031
High School Grad	47 10.3	4.9	.107*	72 13.3	- 1.4	-.127*
Some College Plus	59 10.1	5.9	.096	83 12.3	- 0.1	-.084
Age						
18-29	28 8.6	1.6	.037	24 8.9	0.1	-.101
30-49	48 8.6	3.3	-.003	80 11.4	- 2.7	-.196**
50-65	35 13.7	2.8	.101	79 17.5	- 3.2	-.098
Over 65	24 23.1	0.1	.013	43 22.9	- 0.7	.033
Sex						
Male	58 11.0	8.0	.131*	108 15.1	- 0.2	-.168**
Female	77 10.8	2.5	.048	118 13.2	- 2.0	-.059
Race						
White	110 10.8	5.8	.109**	174 13.9	- 0.2	-.084*
Nonwhite	9 8.9	2.3	.128	23 12.6	- 4.0	-.211*
Household Income						
Under 15000	38 13.3	1.8	.114	58 15.3	- 1.8	-.104
15000 To 25000	32 10.5	2.4	.042	49 12.3	- 1.2	-.043
25000 To 35000	22 9.9	8.8	.211*	33 13.2	0.2	-.187*
Over 35000	25 8.7	8.1	.061	39 11.4	- 0.1	.062
Religion						
Evangelicals	37 14.5	1.2	.001	86 16.4	- 2.7	-.116*
Others	95 9.9	4.8	.113**	118 11.9	- 0.2	-.079
Political Self-Designation						
Liberal	13 6.7	7.8	.085	25 11.4	- 1.5	-.087
Moderate	60 11.5	- 2.7	.021	78 12.3	- 2.1	-.029
Conservative	46 11.1	5.8	.098	97 15.9	- 3.7	-.131
	General Television:			Religious Television:		
Light	91 10.8	5.8	.087*	91 10.8	0.2	-.108*
Heavy	44 11.0	2.5	.085	115 16.6	- 3.1	-.093*

*[Tau-C Significance Key: ***= <.001, **= <.01, *= <.05]
[Note: "Light" Viewers of Religious TV are those who "never" or "rarely" watch]
[Note: "Light" Viewers of General TV are those who watch 3 hours or less per day]

Table IV.3.37

The Relationship Between Religious And General Television Viewing And Having A "Great Deal" Of Confidence In The People Running The Press.

	Religious Television Viewers			General Television Viewers		
Control Variable	Light: (See note) (No.) Pct.	Cd	Gamma(sig)	Light: (See note) (No.) Pct.	CD	Gamma(sig)
Overall	197 15.9	1.2	-.022	242 15.0	4.5	.075*
Education						
LT High School	44 22.1	1.2	.011	66 21.5	2.6	.092
High School Grad	74 16.3	-0.9	-.040	79 14.5	3.3	.038
Some College Plus	76 13.1	-1.5	-.106	75 11.1	5.1	.065
Age						
18-29	52 16.0	4.3	.021	42 15.4	4.8	.004
30-49	70 12.6	1.0	-.046	92 13.3	1.1	.028
50-65	53 20.6	-2.8	-.061	77 16.8	5.2	.137*
Over 65	22 21.4	-0.8	-.041	31 16.4	14.5	.129
Sex						
Male	81 15.3	2.8	.021	114 15.9	3.9	.093
Female	116 16.2	0.3	-.056	128 14.3	5.1	.060
Race						
White	166 16.4	-0.7	-.049	182 14.5	5.1	.090*
Nonwhite	17 17.0	3.4	.048	35 19.7	0.4	-.015
Household Income						
Under 15000	62 21.7	-1.6	-.041	73 19.2	3.1	.047
15000 To 25000	51 16.8	0.3	-.027	63 15.9	2.4	.099
25000 To 35000	26 11.6	1.3	-.009	30 12.0	0.3	-.032
Over 35000	37 12.8	0.1	-.155	36 10.6	10.5	.112
Religion						
Evangelicals	44 17.0	0.0	-.049	88 17.0	-0.1	.021
Others	148 15.4	1.8	-.004	131 13.1	7.9	.126**
Political Self-Designation						
Liberal	32 16.4	7.4	.130	36 16.1	10.5	.122
Moderate	89 16.9	-1.1	-.024	102 16.1	1.7	.058
Conservative	62 15.1	1.1	-.048	83 13.6	6.6	.102
	General Television			Religious Television		
Light	121 14.3	0.7	-.061	121 14.3	4.8	.053
Heavy	76 19.1	0.8	.013	104 15.0	4.9	.118*

*[Tau-C Significance Key ***= < .001, **= < .01, *= < .05]
[Note: "Light" Viewers of Religious TV are those who "never" or "rarely" watch]
[Note: "Light" Viewers of General TV are those who watch 3 hours or less per day]

Table IV.3.58

The Relationship Between Religious And General Television Viewing And Having A "Great Deal" Of Confidence In The People Running Television.

	Religious Television Viewers			General Television Viewers		
Control Variable	Light: (See note) (No.) Pct.	CD	Gamma(sig)	Light: (See note) (No.) Pct.	CD	Gamma(sig)
Overall	194 15.6	4.8	.101**	194 12.1	16.0	.339***
Education						
LT High School	50 24.8	5.3	.073	51 16.3	24.8	.414***
High School Grad	83 18.5	- 2.3	-.043	66 12.3	12.2	.275***
Some College Plus	61 10.5	3.4	.122*	61 9.1	9.2	.317***
Age						
18-29	54 16.6	3.4	.013	38 14.0	8.6	.168*
30-49	69 12.4	5.7	.111*	71 10.2	14.6	.383***
50-65	46 18.0	3.2	.099	58 12.9	19.0	.347***
Over 65	25 24.0	- 0.3	.088	27 14.3	21.4	.405***
Sex						
Male	79 15.0	3.9	.107*	85 12.0	16.2	.312***
Female	115 16.1	5.1	.085*	109 12.1	16.0	.342***
Race						
White	157 15.5	2.3	.051	139 11.1	15.7	.335***
Nonwhite	20 19.0	7.9	.194*	30 16.6	16.9	.317***
Household Income						
Under 15000	74 25.6	1.2	.024	68 17.7	17.8	.331***
15000 To 25000	40 13.3	7.0	.113	42 10.7	15.9	.320***
25000 To 35000	34 15.2	0.1	.091	31 12.5	8.6	.262**
	27 9.4	1.5	.004	29 8.6	6.0	.315***
Religion						
Evangelicals	47 17.9	2.2	.061	68 13.0	16.8	324***
Others	145 15.2	5.4	.092*	109 11.0	16.5	.363***
Political Self-Designation						
Liberal	23 11.9	12.2	.253**	29 13.1	10.1	.256**
Moderate	89 16.7	3.0	.079	76 12.0	16.3	.372***
Conservative	64 15.8	3.4	.039	64 10.6	19.6	.379***
	General Television			Religious Television		
Light	93 11.1	1.6	.086*	93 11.1	13.9	369***
Heavy	101 25.0	5.8	.051	88 12.7	18.1	323***

*[Tau-C Significance Key **** < .001, *** < .01, ** < .05]
[Note: "Light" Viewers of Religious TV are those who "never" or "rarely" watch]
[Note: "Light" Viewers of General TV are those who watch 3 hours or less per day]

Table IV.3.39

The Relationship Between Religious And General Television Viewing And Belief That "You Can't Be Too Careful" In Dealing With People

	Religious Television Viewers			General Television Viewers		
Control Variable	Light: (See note) (No.) Pct.	CD	Gamma(sig)	Light: (See note) (No.) Pct.	CD	Gamma(sig)
Overall	624 50.6	9.3	.186*	811 51.4	10.7	.217*
Education						
LT High School	133 66.8	6.4	.150*	222 70.9	0.5	.011*
High School Grad	251 55.3	- 1.1	-.023*	283 52.2	6.4	.130*
More Than College	236 41.3	11.2*	.221	274 41.4	15.3	.299*
Age						
18-29	179 56.3	6.0	.124*	136 52.9	12.2	.248*
30-49	258 46.7	7.4	.148*	311 45.7	14.0	.274*
50-65	125 48.3	12.9	.257*	240 53.2	8.5	.172*
Over 65	62 60.8	6.3	.137*	124 64.9	- 0.4	-.009*
Sex						
Male	254 48.7	2.5	.050*	327 47.0	10.0	.199*
Female	370 52.1	12.6	.255*	484 54.8	9.6	.198*
Race						
White	490 48.8	5.2	103*	591 47.7	10.1	199*
Nonwhite	74 70.5	4.5	.114*	126 72.0	4.3	112*
Household Income						
Under 15000	179 61.7	8.8	194*	235 61.0	12.5	.279*
15000 To 25000	152 51.9	7.3	.148*	216 55.4	2.2	045*
25000 To 35000	108 48.2	4.0	079*	116 46.8	8.9	176*
Over 35000	110 38.9	2.1	044*	124 37.2	11.2	225*
Religion						
Evangelicals	161 61.7	4.2	090*	314 60.2	11.6	256*
Others	448 47.2	6.8	.135*	455 46.2	10.3	204*
Political Self-Designation						
Liberal	88 45.8	18.0	352**	105 47.5	15.5	.305**
Moderate	248 47.5	8.9	177**	299 48.1	9.9	197**
Conservative	220 54.2	5.8	117	326 54.5	8.0	164*
	General Television			Religious Television		
Light	386 46.7	9.9	195*	386 46.7	11.9	235*
Heavy	238 58.6	6.0	125*	395 56.6	8.0	166*

*[Tau-C Significance Key: ***= <.001, **= <.01, *= <.05]
[Note: "Light" Viewers of Religious TV are those who "never" or "rarely" watch]
[Note: "Light" Viewers of General TV are those who watch 3 hours or less per day]

Table IV.3 40

The Relationship Between Religious And General Television Viewing And That The Chances Of Being A Victim Of Violence Are Between 1-10

Control Variable	Religious Television Viewers Light: (See note) (No.) Pct.	CD	Gamma(sig)	General Television Viewers Light: (See note) (No.) Pct.	CD	Gamma(sig)
Overall	189 15.3	1.6	.062	212 13.4	6.8	.240
Education						
LT High School	39 19.3	0.1	.002	48 15.6	7.7	.244*
High School Grad	76 16.7	- 0.2	-.008	77 14.3	5.8	.201*
Some College Plus	73 12.8	2.0	.084	81 12.3	4.6	.185
Age						
18-29	39 18.2	- 0.3	-.011	44 16.5	3.9	.128
30-49	74 13.3	4.7	.175*	86 12.5	8.4	.296**
50-65	40 15.7	1.2	.041	57 12.8	8.6	.299**
Over 65	16 15.4	- 0.9	-.035	25 13.7	2.2	.090
Sex						
Male	84 16.0	1.8	.064	98 14.0	8.5	.282**
Female	105 14.8	1.7	.065	114 13.0	6.2	.227**
Race						
White	140 13.9	0.7	.030	153 12.4	4.6	.183**
Nonwhite	29 28.4	- 4.1	-.107	37 21.3	8.0	.211
Household Income						
Under 15000	57 19.7	- 1.9	-.062	55 14.6	8.1	.267**
15000 To 25000	54 17.9	0.1	.031	61 15.5	7.2	.231*
25000 To 35000	31 14.1	1.5	.058	31 12.8	5.6	.212
Over 35000	25 8.7	2.3	.125	33 9.9	- 0.7	-.039
Religion						
Evangelicals	37 14.2	2.2	.085	70 13.7	5.0	.188
Others	148 15.5	1.9	.069	133 13.5	7.3	.256***
Political Self-Designation						
Liberal	34 17.3	1.9	.063	36 16.4	4.0	1339
Moderate	78 15.0	3.4	.122	90 14.6	5.4	.189***
Conservative	55 13.5	2.1	.084	69 11.4	9.2	.335***
	General Television			Religious Television		
Light	107 12.8	2.1	.085	107 12.8	7.5	.267**
Heavy	82 20.3	- 0.6	-.018	101 14.9	4.6	.169*

*[Tau-C Significance Key: **** < .001, *** < .01, ** < .05]
[Note: "Light" Viewers of Religious TV are those who "never" or "rarely" watch]
[Note: "Light" Viewers of General TV are those who watch 3 hours or less per day]

APPENDIX V:
The Gallup Report

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APPENDIX 104

I. INTRODUCTION

A. OBJECTIVES OF THE STUDY

In view of the rapid increase in religious television programming since the middle 1970s, a study was commissioned under joint sponsorship by a number of religious agencies and broadcasters to determine the extent and nature of religious television's impact on American culture. Two components of the study, detailed analysis of program content and viewer surveys in two regional markets, were conducted by the Annenberg School of Communication at the University of Pennsylvania. The third, a representative survey of viewers and non-viewers in the United States, was contracted to the Gallup Organization, Inc.

The objectives of the Gallup portion of the study were: (1) to obtain descriptive information on the extent of religious television viewing and associated activities; (2) to examine the social, religious, and attitudinal characteristics of viewers in comparison with non-viewers; and (3) to determine the impact of religious television viewing on more conventional forms of religious participation. Descriptive evidence was to be obtained on the numbers of people nationally who watch religious television, on the extent of their viewing, on gratifications from viewing, on program preferences, and on other kinds of activities associated with viewing, such as sending contributions, receiving literature, and discussing programs with friends. To develop a more complete profile of the religious television viewer, these characteristics were to be examined in relation to standard demographic variables, such as age, sex, education, region, and race; in relation to religious activities and orientations, such as denomination, church membership, saliency of religion, frequency of attendance at religious services, views of the church and its goals, and theological outlook; and in relation to selected other variables, such as conventional television viewing and viewing preferences. For purposes of comparison, viewers were to be contrasted with non-viewers on these characteristics. Finally, an attempt was to be made, both from direct questioning and from indirect analysis of the relations among variables, to determine whether religious television viewing detracted from or augmented such activities as church attendance, church work or other voluntary activity, and financial contributions to churches.

The Data. Questions designed in cooperation with the study's Steering Committee were administered to a nationally representative sample of the adult population, age 18 and over, in May, 1983. Two weeks later data were collected from a supplementary nationally representative sample of religious viewers. Both studies were conducted by professional interviewers in person in accordance with standard Gallup Omnibus Survey sampling procedures and quality controls. A total of 954 viewers and 1,049 non-viewers were interviewed in all. Viewers, defined as anyone who had watched a religious program on television during the past 30 days, were oversampled at a ratio of two to one relative to their actual incidence in the population.

B. HIGHLIGHTS OF THE FINDINGS

The results of the study are presented in detail in Section II. Among the highlights of the results presented there are the following findings:

1. Approximately one in three adults (32 percent) had watched a religious program on television in the past 30 days; 18 percent had done so in the past 7 days.

2. Sermons, music, and inspiration were selected most often as the gratifications that viewers* especially liked about the religious programs they watched.

3. The most common day and time for viewing is Sunday before 10 AM. Approximately four in ten viewers watch during this period. Approximately two in ten watch during "church hours" on Sunday (10 AM to 12 noon).

4. Nearly one-third of all viewers had made financial contributions to the programs they watched. The median amount contributed during the past year was $30.

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*Unless specified, viewers are defined as those who watched a religious TV program within the past 30 days.

5. One viewer in three had received letters or literature from a religious program during the past year; one in ten had written or called back.

6. Viewers were more likely than non-viewers to register dissatisfaction with changes in moral standards in the U.S., but were just as satisfied with the overall religious climate, and were more satisfied with their local churches.

7. On the whole, viewers were no more likely than non-viewers to have specific complaints about their churches.

8. Compared with non-viewers, viewers tend to be older, less educated, southern, and disproportionately rural, nonwhite, and female. Because of their age, they are also somewhat more likely to be confined to their homes and to have health problems.

9. Viewers are only slightly more likely to spend a lot of time watching conventional television than are non-viewers. Except for religious programs and a disinclination to watch movies on television, their tastes in programming are not dissimilar from non-veiwers' tastes.

10. Viewers are more likely than non-viewers to be Protestants, to say that ~~religion~~ is personally important to them, to hold evangelical views, to be church members, and to attend church regularly.

11. Of all the factors distinguishing viewers from non-viewers, holding evangelical views appears to have the greatest effect; ie., viewers are more likely than non-viewers to hold these views.

12. Only 3 percent of religious television viewers say viewing has decreased their involvement in church. But one in six (18%) says religious TV contributes more than the church to his or her spiritual life, and one in three (34%) says this about religious TV's contribution to information on moral and social issues.

13. When level of religiosity and other factors are held constant, religious television viewing does not seem to be associate with lower levels of church attnedance, volunteer work, or church contributions in the sample as a whole.

14. Within small subgroups of the population, however, religious viewing does seem to be associated with lower religious involvement, holding subjective religiosity constant. These subgroups include persons requiring assistance in going places, persons past the age of fifty, divorced persons, those with low levels of education, and those who have become dissatisfied with their local church.

15. Among non-viewers, more than half claim to have heard or read little or nothing about religious programs on television.

16. Non-viewers have negative rather than positive attitudes twoard religious television by a ratio of three to one. This ratio is highest among college graduates, easterners, persons not sharing evangelical views, and persons who seldom or never attend church.

II. THE FINDINGS IN DETAIL

A. CHARACTERISTICS OF RELIGIOUS TELEVISION VIEWING

This section summarizes findings on the frequency of religious television viewing, reasons for viewing and perceived gratifications from viewing, contributions and other activities associated with viewing, and the social contexts of viewing. Except for the results on frequency of viewing, which are based on the total sample, the tables in this section are based on questions that were asked of viewers only; i.e., persons who said they had watched a religious program on television within the past thirty days.

1. Frequency of Viewing

Approximately one out of every three adults (32 percent) claims to have watched a religious program on television in the past thirty days (Table 1). This is a smaller proportion than found in two previous Gallup surveys. A survey conducted in 1982 which asked an identical question on viewing found that 43 percent claimed to have watched in the past thirty days. A 1981 survey showed that 32 percent had watched during the past seven days. Both of these previous surveys were conducted in the winter, however, in January and in December respectively, and thus are likely to have been influenced by religious programming for the Christmas holidays and by higher rates of overall television viewing during winter months. Taking these seasonal effects into account, it seems doubtful that the present figures reflect any overall decline in religious television viewing.

Table 1

FREQUENCY OF VIEWING RELIGIOUS TELEVISION

(Total Weighted Sample)

VIEWERS			32%
Within past 7 days		18%	
2 or more hours	8%		
1 to 2 hours	6%		
Less than 1 hour	3%		
Don't know	1%		
Within past 30 days, but not past 7 days		14%	
NON-VIEWERS			68%
Didn't watch in past 30 days, but have watched		10%	
Never watched		58%	
NUMBER OF INTERVIEWS		(2,003)	

Of those who had watched religious programs in the past thirty days, slightly more than half said they had done so within the past seven days. Thus, a total of 18 percent of the adult population -- slightly fewer than one in five -- claims to have seen a religious program on TV during the past week. This figure can be compared with data on personal attendance at religious services to put it into perspective. Gallup polls find that approximately 40 percent of the adult public attends religious services within any given week. The number of persons who watch religious programs on TV, therefore, is about half the number who attend religious services in person.

Among those who watched during the past week, the median amount of time spent viewing was nearly two hours. As proportions of the total sample, 8 percent claimed to have watched two or more hours in the past seven days, another 6 percent had watched at least one hour but less than two hours, and 3 percent had watched less than one hour.

An additional question asked non-viewers if they had ever watched a religious program on television. Ten percent said they had -- meaning that 42 percent of the sample altogether had been exposed to religious television at some time in their lives. For the present report, however, "viewers" refers only to those who had watched a religious program on television during the past thirty days.

2. Reasons for Viewing

Viewers were asked to state in their own words the main reason or reasons why they watched religious television programs. These answers were then grouped into categories (Table 2). About one answer in five indicated that the respondent simply liked or enjoyed the programs, but failed to indicate anything further about specific sources of enjoyment. Most of the other answers referred to specific aspects of the programs. These answers suggest that most viewers explicitly watch because of the religious content of these programs. One viewer in seven admitted that these programs substitute for not attending church. One person in eight mentioned the uplift or inspiration the programs give them. Others mentioned the fact that the programs correspond with their own religious beliefs, that the programs contribute to their spiritual life, or that they like the preaching or the music.

The responses also indicate that a minority of viewers watch for reasons other than the religious content. Seven percent said they watched simply because the programs happened to be on. Others indicated they watched in order to get another point of view or because the programs were educational. Perhaps as many as one person in five gave reasons not pertaining to the specific religious content of the programs.

Overall, the reasons given suggest the most viewers consciously choose religious programs for their religious content rather than watching them simply from convenience.

Overall, the reasons given suggest that most viewers consciously choose religious programs for their religious content rather than watching them simply from convenience. This was also true to an even greater extent among viewers who had watched at least one hour in the past week (See Appendix).

Table 2

REASONS FOR VIEWING

(Viewers Only)

"What is your main reason for watching religious television programs?"

Percent	
22%	ENJOYMENT/I LIKE IT: enjoy watching it; I like to watch these programs
14%	SUBSTITUTE FOR NOT ATTENDING CHURCH: it substitutes for not attending services regularly; because I don't go to church; havent' gone to church recently, so feel I should get something out of the service on TV
13%	UPLIFTING/INSPIRING: gives me a lift; lifts my heart; good feeling
10%	RELIGIOUS BELIEFS: our beliefs are the same; I believe in the Lord; I'm Catholic; because I'm born again
9%	SPIRITUAL GROWTH: spiritual benefits from them; for spiritual uplift; strengthens my religious faith
8%	THE PREACHING/SERMON: good preaching; I like the sermon; enjoy the Biblical quotes
8%	INFORMATION/LEARNING: for information; learning; educational
7%	HAPPENED TO BE ON: it was on the channel - didn't bother to turn it off; wife turned it on so I had to watch it
5%	MUSIC/SINGING: enjoy music; enjoy the singing
5%	LIKE INDIVIDUAL SPEAKERS: watch a certain preacher; the person on the program
5%	WANTED TO GET ANOTHER POINT OF VIEW: look to see what other people's ideas are; to get another viewpoint, especially politics
4%	TO GROW IN MY RELIGION: help to believe more; because I want to know more about the Lord

Continued . . .

Percent	
4%	INTERESTED: interested in program
3%	CURIOSITY:
2%	TO FEEL CLOSE TO GOD
2%	ENTERTAINING/AMUSING
2%	TO LEARN WHAT'S HAPPENING
3%	DON'T KNOW

NUMBER OF INTERVIEWS (954)

3. Gratifications from Viewing

Viewers were also presented with a hand card containing a list of ten statements describing potential "gratifications" or aspects of religious programs that viewers migth find particularly gratifying. From this list, viewers were asked to select any of the statements describing things they especially liked about the religious programs they watched.

The "preaching or sermon" was selected most often — by about one viewer out of two (Table 3). This was followed by "the music", "having your spirits lifted", and "feeling close to God". About a third of the viewers said they liked each of these aspects. Thus, explicitly religious gratifications head the list of things viewers like about these programs.

These gratifications were followed by more general gratifications such as "general enjoyment", "knowing more about what's happening in the world", and "information about important moral or social issues". Each of these was selected by a quarter to a third of the viewers.

A small minority of viewers also selected several other items that are often associated with more conventional types of religious participation: "the experience of worshipping", "feeling that you are a better person", and "the sense of companionship or fellowship".

Altogether, 96 percent of the viewers selected at least one of the gratifications listed, 73 percent chose two or more, and half chose three or more.

Altogether, 96 percent of the viewers selected at least one of the gratifications listed, 73 percent chose two or more, and half chose three or more. Gratifications listed by frequent viewers are shown in Table 42.)

Table 3

GRATIFICATIONS FROM VIEWING

(Viewers Only)

"From the list, what things do you especially like about the religious programs you watch?"

	Percentage of Viewers Who Like Each of the Following
The preaching or sermon	52%
The music	41%
Having your spirits lifted	40%
Feeling close to God	36%
General enjoyment	31%
Knowing more about what's happening in the world	24%
Information about important moral or social issues	24%
The experience of worshipping	22%
Feeling that you are a better or stronger person	21%
The sense of companionship or fellowship	14%
Other	2%
None	2%
Don't Know	2%
Number of Interviews	(954)

4. Specific Programs

The programs that viewers say they watch most often are: Billy Graham, Jimmy Swaggart, Oral Roberts, Pat Robertson's "700 Club," and Jim Bakker's "PTL Club" (Table 4). At least one out of every ten viewers mentioned each of these programs.

After the top five, the programs mentioned most often were: Robert Schuller's "Hour of Power," Jerry Falwell's "Old Time Gospel Hour," and Rex Humbard. Each of these was mentioned by at least 5 percent of the viewers.

It is interesting to observe that none of these programs is associated with a particular religious denomination. All of these programs, moreover, (with the possible exception of Robert Schuller's "Hour of Power") are oriented toward evangelical-style theology. None is associated with the liberal tradition of American Christianity.

The largest number of programs mentioned having denominational sponsorship were those of the Baptists (4 percent) and Roman Catholics (1 percent). No other specific denomination was mentioned by as many as 0.5 percent of the viewers. It is likely that some of the programs listed as "religious services (unspecified)" and "other" were local programs sponsored by denominations or local churches, but no further information was given on these.

Table 4

PROGRAMS WATCHED MOST OFTEN

(Viewers Only)

"Which religious television programs do you watch most often?"

	Percentage of Viewers Mentioning Each of The Following
Billy Graham Crusade/Billy Graham	16%
Jimmy Swaggart	13%
Oral Roberts	12%
700 Club/Pat Robertson	11%
PTL Club/Jim Bakker	10%
Hour of Power/Robert Schuller	8%
Old Time Gospel Hour/Jerry Falwell	6%
Rex Humbard	5%
Baptist programs	4%
Ernest Angely	2%
Kenneth Copeland	2%
Gospel Singing Jubilee	2%
Roman Catholic programs	2%
James Robison	1%
Insight	1%
Herbert Armstrong	1%
Dr. D. James Kennedy	*
Jack Van Impe	*
Davey and Goliath	*
Garner Ted Armstrong	*
Religious services (unspecified)	6%
Other	9%
Don't watch any one most often	9%
Don't know	14%
Number of Interviews	(954)

---

*Less than 1 percent.

Those viewers who said they had watched a religious program in the past 7 days (18 percent of the total sample) were asked to name the religious programs they had watched — thus giving another estimate of the relative popularity of specific programs (Table 5).

Here, the top five programs were: Jimmy Swaggart, Oral Roberts, Pat Robertson's "700 Club", Jim Bakker's "PTL Club", and Billy Graham. On this list Jimmy Swaggart ranked first, compared to third on the former list; and Billy Graham dropped from first place to fifth.

The top five were followed by Robert Schuller's "Hour of Power", Jerry Falwell's "Old Time Gospel Hour", and Rex Humbard. Baptist and Roman Catholic programs again were the only ones mentioned with any frequency having denominational sponsorship.

It is impossible to obtain a precise estaimte of local programming as opposed to syndicated programming from these figures. Undoubtedly, many of the programs listed as "religious services (unspecified)" and "other" and some of the Baptist and Roman Catholic programs were local or unsyndicated programs, but exact information is not available. However, it is clear that estimates of religious television viewing based strictly on syndicated programs (e.g. Nielson or Arbitron) are likely to be low — perhaps by as much as 30 percent. On the other hand, it is also possible that figures based on self-reports, such as these, are somewhat inflated by the fact that respondents may use a longer period than seven days for their recollections.

Table 5

PROGRAMS WATCHED DURING PAST 7 DAYS

(Viewers Within Past 7 Days Only)

"If you remember, please tell me the names of the religious programs or their sponsoring groups you watched on television."

	Percentage Who Mentioned Each of the Following
Jimmy Swaggart	25%
Oral Roberts	20%
700 Club/Pat Robertson	18%
PTL Club/Jim Bakker	16%
Billy Graham Crusade/Billy Graham	14%
Hour of Power/Robert Schuller	13%
Old Time Gospel Hour/Jerry Falwell	12%
Rex Humbard	8%
Baptist programs	8%
Gospel Singing Jubilee	5%
Kenneth Copeland	4%
Ernest Angely	3%
James Robison	2%
Garner Ted Armstrong	2%
Roman Catholic programs	2%
Herbert Armstrong	2%
Insight	1%
Davey and Goliath	1%
Dr. D. James Kennedy	1%
Jack Van Impe	1%
Religious services (unspecified)	9%
Other	15%
Don't remember	11%
Number of Interviews	(546)

5. Day and Time of Viewing

Most viewers watch religious programs on Sundays; and most of this viewing occurs on Sunday mornings. However, the largest share of viewing takes place in early morning hours before the usual time for church services. Only one viewer in five watches religious programs between 10 AM and 12 noon on Sunday (Table 6). By comparison, 44 percent watch before 10 AM on Sunday. One in five also watches after noon on Sunday, mostly after 6 PM. Altogether, 71 percent of all viewers say they watch some time on Sundays.

Weekdays and Saturday viewing is spread almost evenly throughout the week. Altogether, fewer than one viewer in twenty watches on any given week day or on Saturday. Early morning evokes slightly greater shares of viewing than any other time of day. Afternoon evokes the smallest share of viewing.

The fact that the numbers in Table 6 add to more than 100 percent (169 percent to be exact) indicates that some viewers watch during more than one of the categories listed.

Table 6

DAY AND TIME OF VIEWING

(Viewers Only)

Percentage of all viewers who watch religious programs during the days and times specified

	Before 10 AM	10 AM to 12 Noon	12 Noon to 6 PM	6 PM to 8 PM	After 8 PM
Sunday	44%	20%	3%	9%	8%
Monday	3%	2%	1%	1%	2%
Tuesday	3%	2%	1%	2%	2%
Wednesday	3%	2%	1%	1%	2%
Thursday	3%	2%	1%	1%	2%
Friday	3%	1%	1%	1%	2%
Saturday	2%	1%	1%	2%	2%
Weekdays	4%	4%	1%	4%	4%
Everyday	5%	2%	1%	3%	4%

Number of Interviews (954)

6. Contributions and Other Activities

Approximately one viewer in four (28 percent) claims to have sent money to a religious television program at one time or another (Table 7).

About half of this number say they have sent money on an irregular basis (once in awhile). Of the other half, relatively few send money regularly; more respond only to special appeals. Thus, the data lend some logic to the frequency of special appeals that are broadcast on religious television programs.

Slightly more than half of those viewers who have sent money at all say they have made contributions only to one program. Scarcely anyone claims to have contributed to more than two different programs.

The mean contribution given during the past year was almost $100, but median giving (less biased by large sums) ranged around $30. One quarter of all contributors gave $10 or less, while at the other end, a quarter gave over $75 apiece. Further analysis of contributions is presented in Tables 30, 31, 32, and 33.)

Table 7

CONTRIBUTIONS TO RELIGIOUS TV PROGRAMS

(Viewers Only)

"Have you ever sent money to any religious television programs?"

YES		28%
Regularly	5%	
Once in awhile	13%	
Special appeals only	9%	
To one program only	16%	
To two different programs	10%	
To three or more programs	2%	
$10 or less	7%	
Between $11 and $29	5%	
Between $30 and $74	7%	
$75 or more	7%	
Mean: $95.24		
NO		70%
Don't know		2%
		100
Number of Interviews		(954)

Questions were also asked about other kinds of communication between religious programs and viewers (Table 8). Only one viewer in three had received letters or literature in the past year from any of the programs they watch. About one in every five viewers had received literature more than five times during the year. Hardly anyone had received telephone calls. About one viewer in ten had either written or called the programs they watched.

Table 8

ACTIVITIES ASSOCIATED WITH VIEWING

(Viewers Only)

"How many times, within the past year, if any, have you received letters or literature from any of these programs?"

AT LEAST ONCE		34%
More than 5 times	20%	
2 to 5 times	12%	
Once	2%	
NEVER		62%
Don't know		4%
		100

"How many times, within the past year, if any, have you received telephone calls from any of these programs?"

AT LEAST ONCE	3%
NEVER	95%
Don't know	2%
	100

"How many times, within the past year, if any, have you written or called any of the religious TV programs you watch?"

AT LEAST ONCE		11%
More than three times	2%	
2 to 3 times	4%	
Once	4%	
NEVER		87%
Don't know		2%
		100

Number of Interviews	(954)

7. The Social Contexts of Viewing

Finally, several questions were asked viewers about the social contexts of their viewing — whether they watched alone or with others, and whether they ever discussed programs with others. These were asked to determine whether religious television viewing is strictly a private activity, or whether it occurs within the context of some kind of social interaction that might enhance its meaning or assist in disseminating its ideas.

Viewers are split almost evenly between those who watch alone and those who watch with someone else (Table 9). The percentage who watch alone is higher, of course, than the proportion who live alone, so some viewers apparently watch while family members are away or are engaged in other activities.

Viewers are also split in terms of whether they discuss the programs they watch with family members: about half say they do so often or occasionally; about half do so seldomly or never. About four in ten discuss these programs with friends at least occasionally, but one third never discuss them with friends. Fewer than one in five discuss them occasionally or often with their pastor or rabbi. And only a quarter discuss them this often with other members of their church or synagogue.

Overall, 17 percent of the viewers indicated that they never discuss religious programs with anyone — family, friends, pastors, or church people. Another 19 percent discuss religious programs with only one of these groups.

Table 9

THE SOCIAL CONTEXTS OF VIEWING

(Viewers Only)

"Do you generally watch these programs alone or with someone else?

ALONE	47%
WITH SOMEONE ELSE	52%
Don't Know	1%
	100
Number of Interviews	(954)

"When you watch religious programs, how often, if ever, do you discuss these programs with . . ."

	Often	Occasionally	Seldom	Never	Don't Know
Your family	23%	31%	21%	24%	1%
Your friends	13%	29%	23%	33%	2%
Your pastor or rabbi	5%	13%	14%	64%	4%
Other people in your church or synagogue	6%	20%	18%	52%	4%

Number of Interviews (954)

B. ATTITUDES OF RELIGIOUS VIEWERS

The study included a brief section on religious and moral perceptions, perceptions of the church, attitudes concerning the church's goals, and personal religious orientations. These were included in order to determine whether religious television viewers differ significantly from non-viewers on these important issues. Attitudes on more specific social issues were dealt with in the Annenberg portion of the project and, therefore, were not examined in the Gallup study. Readers should note, however, that a Gallup study conducted in December 1981 explored the relations between various dimensions of religious commitment, including religious television viewing, and attitudes and values in a number of areas (see RELIGION IN AMERICA, 1982).

1. Perceptions of Moral and Religious Climate

One of the hypotheses formulated during the design phase of the study was that dissatisfaction with the current moral and religious climate or dissatisfaction with the churches may be one of the factors motivating people to watch religious television. The fact that Jerry Falwell, James Robison, and other religious television personalities have been critical of the moral and religious climate lends some credence to this hypothesis.

The results also provide limited support for this argument. When asked how satisfied or dissatisfied they were with "the way moral standards have been changing in America," more than eight in ten religious television viewers said they were dissatisfied (Table 10). In fact, 50 percent said they were "very dissatisfied." By comparison, only 31 percent of the non-viewers said they were very dissatisfied. Thus, on morality there is indeed greater concern among viewers than among non-viewers.

On perceptions of religion, the two are much more similar to one another. When asked how they felt about "the religious or spiritual climate in America," 56 percent of the viewers expressed dissatisfaction, compared with 50 percent of the non-viewers. Most of this difference was in the "very dissatisfied" category (20 percent vs. 14 percent). Thus, there is only modest reason to think that viewers may watch religious television simply because they are more dissatisfied with the broader religious climate than non-viewers.

If viewers are slightly less satisfied with the general religious climate than non-viewers, they are nevertheless more satisfied with their own religious organizations. When asked their feelings about "the way things have been going lately in your local church or synagogue," 71 percent of all viewers said they were satisfied, compared with only 59 percent of the non-viewers.

Table 10

PERCEPTIONS OF MORAL AND RELIGIOUS CLIMATE

	Viewers	Non-Viewers
Feelings about:		
The way moral standards have been changing in America		
Extremely satisfied	2%	2%
Fairly satisfied	11%	24%
Somewhat dissatisfied	34%	38%
Very dissatisfied	50%	31%
Don't know	3%	5%
The religious or spiritual climate in America		
Extremely satisfied	3%	3%
Fairly satisfied	37%	37%
Somewhat dissatisfied	36%	36%
Very dissatisfied	20%	14%
Don't know	5%	10%
The way things have been going lately in your local church or synagogue		
Extremely satisfied	24%	16%
Fairly satisfied	47%	43%
Somewhat dissatisfied	10%	9%
Very dissatisfied	5%	5%
Don't know	14%	27%
Number of Interviews	(954)	(1049)

2. Perceptions of the Church

To assess attitudes toward the church in greater detail, viewers and non-viewers were presented with a list of eleven statements, each expressing some specific source of dissatisfaction or barrier to participation in one's local church or synagogue, and asked to indicate which ones were true in their own case (Table 11).

On the whole, viewers and non-viewers were remarkably similar in their responses to these statements. Approximately four in ten among both groups indicated that none of the statements were true for them. On specific statements, the percentages never differed by more than two percentage points. The only exception was that fewer viewers than non-viewers agreed with the statement "I object to some of the things my church or synagogue teaches." Thus, it appears doubtful that dissatisfaction with the local church accounts for much of the reason why some people watch religious television while others do not.

Descriptively, it is nevertheless of value to religious leaders to note the kinds of concerns that viewers and non-viewers have about the church. The single most important complaint has to do with the church placing too much emphasis on money -- a finding consistent with previous research.

Table 11

PERCEPTIONS OF THE CHURCH

"Which of these statements, if any, are true for you?"

Percent selecting each:	Viewers	Non-Viewers
I object to some of the things my church or synagogue teaches	12%	18%
It isn't convenient for me to attend religious services	13%	13%
I don't feel comfortable with the people at my church or synagogue	9%	8%
I am dissatisfied with the pastor or rabbi at my church or synagogue	5%	6%
My local church or synagogue doesn't meet my spiritual needs	9%	8%
Other responsibilities keep me from getting to religious services	20%	18%
There is too much emphasis on money at my local church or synagogue	21%	23%
My local church or synagogue is too conservative on social issues	6%	8%
My local church or synagogue is too liberal on social issues	4%	3%
My local church or synagogue isn't addressing the serious issues currently facing our society	10%	8%
I don't like the way services have changed at my church or synagogue	9%	10%
Other	1%	2%
None	44%	42%
Number of Interviews	(954)	(1049)

A sizable minority also believe that other responsibilities make it difficult for them to get to religious services. Both of these problems were identified in the UNCHURCHED AMERICAN study as leading reasons why people fail to attend religious services.

On the other hand, some of the problems that have been suspected of leading people to watch religious television or to not participate in religious activities at all seem not to be particularly pronounced -- at least as far as absolute percentages are concerned. Fewer than ten percent felt the church was not meeting their spiritual needs. Fewer than ten percent were dissatisfied with their pastor or rabbi. Fewer than ten percent felt uncomfortable with the people at their church or synagogue. And equally small numbers felt their church or synagogue was too liberal on social issues -- or that it was too conservative on social issues.

3. Perceptions of Church Goals

If viewers and non-viewers resemble one another in terms of satisfaction with the church, they do differ however in terms of what they think the church's priorities should be (Table 12). Large numbers of viewers and non-viewers felt that the churches should be helping individual members grow spiritually and should be concerned with maintaining high moral standards; similar but somewhat smaller proportions included preaching and celebrating the Sacraments as well as encouraging fellowship among the churches' top goals. But there were sharp differences concerning the importance of evangelism and social justice. About half of the viewers thought evangelism and missionary work should be among the church's top three goals. In contrast, fewer than a third of the non-viewers felt this way. Conversely, fewer than one quarter of the viewers felt that social justice should be included in the church's top three goals, compared to about a third of the non-viewers.

Thus, the relative priority of evangelism versus social justice -- an issue shown in previous studies to be a dividing line in many large denominations -- also looms important here, dividing viewers from non-viewers. These are relative differences, of course. There is broad agreement among viewers and non-viewers on many of the church's other goals. But on evangelism viewers are clearly more favorably inclined than non-viewers, while on social justice they are somewhat less favorably inclined.

Table 12

PERCEPTIONS OF CHURCH GOALS

"Here are some views of what the church's main goal should be. Please tell me which one you think should be the most important. Which one would you rank second in importance? And which one would be third?"

	Viewers	Non-Viewers
Percent who said each of the following should be one of the church's top three goals:		
Helping individual members grow spiritually	77%	76%
Maintaining high moral standards	57%	57%
Evangelism and missionary work	46%	30%
Encouraging fellowship among believers	52%	49%
Preaching and celebrating the Sacraments	38%	38%
Working for social justice	22%	34%
Number of Interviews	(954)	(1049)

4. Personal Religious Orientations

Viewers also differ from non-viewers in their personal religious views and experiences. Three questions -- concerning views of the Bible, "born again" experiences, and evangelistic activity -- were included as standard Gallup items used to differentiate evangelicals from non-evangelicals in studies since 1978. A fourth item asked about religious experiences (other religious characteristics are discussed in the following sections).

Viewers are significantly more likely to hold a literalist interpretation of the Bible than non-viewers -- more than half do, compared with fewer than a third of the non-viewers (Table 13). Viewers are also more likely to put their feelings about the importance of evangelism for the church into practice personally, saying they have tried to encourage someone to believe in Jesus Christ or to accept Him as his or her Savior in considerably greater numbers (68 percent) than non-viewers (37 percent). And a greater share (55 percent) say they have been "born again" than among non-viewers (24 percent). These results, therefore, suggest that viewers differ from non-viewers in being disproportionately oriented toward evangelical-style religiosity.

The fourth question -- on religious experience -- suggests that viewers are also more disposed toward the experiential dimension of religion than non-viewers. Half of the former said they had had a religious experience, compared to a quarter of the latter.

Table 13

PERSONAL RELIGIOUS ORIENTATIONS

	Viewers	Non-Viewers
Which one of these statements comes closest to describing your feelings about the Bible?		
The Bible is the actual word of God and is to be taken literally, word for word	58%	28%
The Bible is the inspired word of God but not everything in it should be taken literally, word for word	32%	49%
The Bible is an ancient book of fables, legends, history and moral perceptions recorded by men	6%	14%
Don't Know/Other/None	4%	9%
Have you ever tried to encourage someone to believe in Jesus Christ or to accept Him as his or her Savior?		
Yes	68%	37%
No	31%	62%
Don't Know	1%	1%
Would you say that you have been 'born again' or have had a 'born again' experience—that is, a turning point in your life when you committed yourself to Christ?		
Yes	55%	24%
No	43%	75%
Don't Know	2%	1%

Continued . . .

	Viewers	Non-Viewers
Have you ever had a 'religious experience' — that is a particularly powerful religious insight or awakening?		
Yes	49%	26%
No	47%	71%
Don't Know	4%	3%
Number of Interviews	(954)	(1049)

C. A SOCIAL PROFILE OF THE RELIGIOUS TELEVISION VIEWER

This section compares religious television viewers and non-viewers on social characteristics, such as gender, age, education, race, and residence; on religious characteristics, such as religious preference, religiosity, theological orientation, and church attendance; and on selected television viewing characteristics. It also compares persons who watch a lot of religious televisøn with viewers who watch less and with viewers of conventional television. Someevidence is presented on viewers of specific programs on contributors versus non-contributors.

1. Viewers vs. Non-viewers

Social characteristics. While non-viewers are evenly divided between males and females, viewers tend to be disproportionately female (Table 14). They also tend to be older, on the average, than non-viewers. Thus, almost half the viewers are age 50 or over, while about one in five is below the age of 30. In keeping with this pattern, viewers are also more likely to be widowed or divorced than non-viewers, but less likely to be single. About one in every five viewers is widowed or divorced.

Compared with non-viewers, viewers tend to have relatively lower levels of education. Fewer than one in four have ever been to college More than a third never advanced beyond the eighth grade. Viewers are also somewhat more likely than non-viewers to come from racial minority groups.

Table 14

SOCIAL CHARACTERISTICS OF RELIGIOUS TV VIEWERS AND NON-VIEWERS

	Viewers	Non-Viewers
Percent:		
Male	44%	51%
Female	56%	49%
Under 30	17%	31%
30 - 49	35%	38%
50 or over	48%	31%
Married	66%	63%
Single	12%	26%
Divorced/widowed	21%	11%
Grade school	38%	23%
High school	39%	43%
Some college	13%	15%
College graduate	10%	19%
White	81%	89%
Nonwhite	19%	11%
Central City	29%	34%
Suburb	35%	29%
Rural	36%	27%
East	18%	31%
Midwest	29%	27%
South	37%	23%
West	16%	19%
TV Viewing		
High	36%	32%
Medium	46%	44%
Low	17%	24%
Number of Interviews	(954)	(1049)

In terms of residence, viewers are divided almost equally among central city areas, suburbs, and rural areas. But compared with non-viewers the proportion living in rural areas is high. Regionally, about two-thirds of all viewers are concentrated in the Wouth or Midwest. Relative to non-viewers, the proportion in the South is particularly high, while that in the East is noticeably low.

Table 14 also shows that viewers of religious television are slightly more likely than non-viewers to watch television alot. However, it would appear that overall television viewing is not one of the characteristics that sharply differentiates religious viewers from non-viewers.

Overall, the standard social characteristics that most distinguish viewers from non-viewers are age and education. Since older people have lower levels of education on the average than younger people, we also tabulated the proportion of viewers within each category of age and education separately (Table 15). This makes it possible to determine if viewing is associated mainly with a lack of advanced education or with other aspects of being an older person. As Table 15 shows, viewing is generally more common among those with lower levels of education. The efect of education on viewing is stronger among older people than it is among younger people. As for age, most of the differences in viewing are between those under and over age 30, rather than between persons under and over age 50.

Table 15

RELIGIOUS TV VIEWING BY AGE AND EDUCATION

Percentage in each category of age and education who said they watched religious TV

	Grade School	High School	Some College	College Graduate
Under age 30				
Percent	14%	21%	19%	13%
Number	(36)	(905)	(296)	(195)
Age 30 to 49				
Percent	49%	32%	36%	22%
Number	(118)	(1030)	(262)	(389)
Age 50 or over				
Percent	52%	39%	35%	25%
Number	(617)	(907)	(175)	(254)

Note: Numbers weighted to compensate for oversampling of viewers

Table 16 suggests one of the reasons why older people, whatever their level of education, may watch more religious television than younger people: viewers are more likely than non-viewers to be socially isolated. Specifically, about one viewer out of three gets away from his or her home less than two hours a day, whereas only one non-viewer in five is confined this much. Also, a somewhat larger share of viewers than non-viewers requires assistance in getting around. These problems are, of course, more common among the elderly than among the young. For example, about 63 percent of those who never get out of the house are past 50, as are a majority of those who require assistance when they go out.

Another social factor which was examined is residential mobility. Previous research has shown that changing residences leads people to participate in religious services less often -- apparently because it takes time to become assimilated in a local church or synagogue again. Since American society generates considerable residential mobility, it seemed possible that this mobility might be one of the reasons why people watch religious television; i.e., religious television serves as a substitute for those who are not involved in a local church due to residential mobility.

This argument receives only limited support. Controlling for age, viewers are generally no more likely to have moved within the past five years than are non-viewers (Table 17). The only exceptions are that viewers under age 30 are slightly more likely to have moved often in the past five years, and viewers age 30 to 49 are slightly more likely to have moved at least once than are non-viewers.

Table 16

MEASURES OF SOCIAL ISOLATION

	Viewers	Non-Viewers
"In an average day about how many hours do you get away from your (home/residence) in good weather?"		
None	7%	4%
1 to 2 hours	27%	18%
3 to 4 hours	18%	17%
5 to 7 hours	9%	14%
8 or more hours	37%	46%
Don't Know	2%	1%
"Which statement best describes how you get to places out of walking distance?"		
Without help (travel alone on buses, taxis, or drive your own car)	85%	91%
With some help (have someone to help or accompany you)	12%	8%
Don't go out at all (unless arrangements are made for a specialized vehicle like an ambulance)	1%	1%
No Answer	2%	*
Number of Interviews	(954)	(1049)

Table 17

RESIDENTIAL MOBILITY AMONG VIEWERS AND NON-VIEWERS, CONTROLLING FOR AGE

"Over the past five years, how many times have you changed residences?"

	Viewers	Non-Viewers
Persons under age 30		
Percent who moved at least once	66%	69%
Percent who moved 3 or more times	41%	34%
Number	(153)	(298)
Persons age 30 to 49		
Percent who moved at least once	42%	38%
Percent who moved 3 or more times	12%	10%
Number	(330)	(409)
Persons age 50 or over		
Percent who moved at least once	20%	18%
Percent who moved 3 or more times	3%	3%
Number	(468)	(334)

A Note on Health. The study did not include questions to determine whether people with poor health are more likely to watch religious television. A previous (1982) Gallup survey, however, contained both a question on viewing and an extensive series of questions on health, thus shedding some light on this issue. One set of questions asked respondents to indicate which, if any, medical conditions they had had during the past twelve months, such as high blood pressure, heart trouble, diabetes, headaches, etc. The other set asked about psychological problems such as depression, anxiety, and lack of energy. For convenience, respondents were classified as having good physical health if they mentioned no more than one of the medical conditions listed, and good emotional health if they had none of the psychological problems asked about. Since health varies with age, respondents were also grouped into three broad age categories for purposes of comparison.

Among persons age 50 and older, viewers are significantly less likely to be in good physical health than non-viewers, and marginally less likely to be in good emotional health (Table 18). Among persons age 30 to 49, viewers and non-viewers scarcely differ from one another on these measures. And among persons age 18 to 29, viewers are only modestly less likely to have good health than non-viewers. To the extent that poor health is a factor in religious viewing, therefore, its effect appears to be limited to older persons.

Table 18

HEALTH OF VIEWERS AND NON-VIEWERS

(Based on a 1982 Gallup Study)

	Viewers	Non-Viewers
Persons under age 30		
Percent in good physical health	57%	66%
Percent in good emotional health	73%	79%
Number (weighted)	(248)	(498)
Persons age 30 to 49		
Percent in good physical health	61%	63%
Percent in good emotional health	81%	86%
Number (weighted)	(363)	(518)
Persons age 50 or over		
Percent in good physical health	39%	56%
Percent in good emotional health	71%	78%
Number (weighted)	(518)	(415)

Religious characteristics. Viewers are far more likely to be Protestants than are non-viewers; conversely, non-viewers are more likely than viewers to be Roman Catholics (Table 19). Specifically, nearly three-fourths of the viewers are Protestants, while fewer than one in five is a Roman Catholic. Among non-viewers, only half are Protestants while four in ten are Catholics.

As for specific denominations, Southern Baptists and other Baptists make up the largest share of viewers from any particular background, together comprising about 30 percent of all viewers. These proportions are also larger among viewers than among non-viewers. Methodists, Lutherans, and Presbyterians comprise the other leading categories of viewers, but they are not disproportionately represented in comparison with their numbers among non-viewers.

About three-quarters of all viewers are church members -- a somewhat higher figure than among non-viewers. When asked, "How important is religion in your own life?" viewers are also more likely than non-viewers to say "very important." Seven out of ten did so; among non-viewers, fewer than half did so.

Another striking difference between viewers and non-viewers is the proportion of the former who are evangelicals. This comparison is based on the standard Gallup index of evangelical belief, the items in which were discussed in the previous section. By this measure, 37 percent of all viewers were classified as evangelicals, compared with only 9 percent of the non-viewers.

Table 19

RELIGIOUS CHARACTERISTICS OF VIEWERS AND NON-VIEWERS

	Viewers	Non-Viewers
Percent:		
Protestant	72%	51%
Roman Catholic	19%	40%
Other/Don't Know	9%	9%
Baptist	15%	8%
Southern Baptist	15%	6%
Methodist	10%	8%
Lutheran	6%	5%
Presbyterian	3%	3%
Episcopalian	1%	3%
Church member	77%	66%
Non-member	23%	34%
Religion - Very Important	71%	44%
Religion - Fairly Important	23%	34%
Religion - Not Very Important	5%	22%
Evangelical	37%	9%
Non-evangelical	63%	91%
Church Attendance		
Once a week or more	48%	33%
2-3 times a month	11%	12%
Once a month	17%	11%
Special occasions	13%	24%
None	11%	20%
Number of Interviews	(954)	(1049)

Finally, viewers are more likely to attend church regularly than non-viewers. About half go every week, compared to only a third of the non-viewers. At the other end of the scale, fewer than a quarter of the viewers say they never attend or attend only on special occasions, whereas nearly half of the non-viewers fall into these categories.

Overall, then, viewers appear to be considerably more oriented toward organized religion than are non-viewers. Their attitudes toward the church and involvement in it will be examined more closely in Section D. One thing to observe at this point, however, is that viewers are by no means monolithic in their religious orientations. While the majority are Protestants, for example, a substantial minority nevertheless are Roman Catholics; and among the Protestants, no single denomination makes up more than a small percentage. Again, most are active church members, but one in four is not a church member and does not attend church. And even though many hold evangelical views, the majority does not.

Television viewing characteristics. As mentioned, religious television viewers are likely to watch television in general only slightly more than are non-viewers. The two also do not differ greatly from one another in viewing preferences (Table 20). About the same number — a majority — in each case listed "news" as one of their three top choices in type of programming. About a third of each group included "sports". Smaller, but similar proportions listed "talk shows", "police/action shows", and "variety shows".

The most sizable difference is in the proportions listing "movies" among their top three choices: 25 percent of religious television viewers; 45 percent of non-viewers. Smaller differences appear in several other categories as well: religious television viewers are somewhat more likely than non-viewers to prefer game shows and soap operas; and somewhat less likely to prefer documentaries and drama.

Viewers — by definition -- were also more likely to choose religious programs, of course: 31 percent did so. It is interesting, however, that religious programs scarcely dominate the viewing preferences of these viewers — two-thirds do not even list them among their three favorite types of show. At the same time, no other type of program, except news and sports, was chosen as often as religious programs. In short, religious programs fail to do well in absolute terms among viewers, but relative to specific other types of programs they compare quite favorably.

Table 20

PREFERENCES FOR TYPES OF TELEVISION PROGRAMS AMONG RELIGIOUS TV VIEWERS AND NON-VIEWERS

"Here is a list of types of programs shown on TV. I would like you to rank three in order of your personal preference. First, which do you most prefer? Which would be your second preference? Which would be third?"

	Viewers	Non-Viewers
Percent who selected each of the following among their top 3 choices:		
News	52%	50%
Religious programs	31%	3%
Sports	30%	32%
Documentaries	26%	32%
Movies	25%	45%
Soap operas	23%	17%
Quiz/game shows	19%	13%
Talk shows	19%	19%
Situation comedies	19%	24%
Police/action shows	17%	19%
Variety shows	17%	18%
Drama	15%	21%
Number of Interviews	(954)	(1049)

It can also be seen that the patterns of viewing preference among viewers and non-viewers do not alter greatly when only those who watch a lot of television (four or more hours a day) are compared (Table 21). Again, religious television viewers are less inclined to prefer movies than are non-viewers. Otherwise, their preferences are remarkably similar.

As might be expected, the single factor most capable of predicting whether or not viewers list religious programs among their top three preferences is whether that person is an evangelical. More than half (54 percent) of evangelical religious television viewers listed religious programs among their three favorite types of programs, compared with only 18 percent of non-evangelical religious television viewers.

Previous tables have shown the separate effects of conventional television viewing and of religious commitment on religious television viewing. The quesiton also arises as to the combined effects of these factors. As a crude test, the joint effects of heavy conventional viewing and religiosity on religious viewing are examined (a more detailed multivariate analysis is presented later). As Table 22 shows, both conventional viewing and religiosity positively affect religious viewing. However, the effects of religiosity appear to be stronger than the effects of conventional viewing. For example, reading down each column, the differences between those for whom religion is very important

Continued on page 54

Table 21

PROGRAM PREFERENCES AMONG RELIGIOUS TV VIEWERS AND NON-VIEWERS, HEAVY VIEWERS ONLY

(Only those who watch conventional TV 4 hours or more per day)

	Viewers	Non-Viewers
Percent who selected each of the following among their top 3 choices:		
News	43%	41%
Religious programs	25%	1%
Sports	28%	29%
Documentaries	22%	22%
Movies	30%	49%
Soap operas	34%	30%
Quiz/game shows	22%	19%
Talk shows	19%	20%
Situation comedies	21%	26%
Police/action shows	19%	24%
Variety shows	18%	19%
Drama	19%	20%
Number of Interviews	(348)	(326)

Table 22

VIEWING BY RELIGIOSITY AND CONVENTIONAL VIEWING

(Total Weighted Sample)

Percent in each category of conventional viewing and religiosity who had watched a religious program in the past 30 days

	Less than 2 hours of TV	2 to 4 hours of TV	More than 4 hours of TV
Religion - Very Important			
Percent	54%	61%	64%
Number (Weighted)	(407)	(901)	(647)
Religion - Fairly Important			
Percent	26%	41%	43%
Number (Weighted)	(205)	(426)	(339)
Religion - Not Very Important			
Percent	13%	18%	18%
Number (Weighted)	(99)	(211)	(153)

versus those for whom religion is not very important are 41 percentage points, 43 percentage points, and 46 percentage points, respectively. By comparison, the differnces in each row between those who view conventional television less than two hours and those who veiw more than four hours a day are only 10 points, 17 points, and 5 points, respectively.

Finally, the study provided some information on cable TV (Table 23). Overall, viewers were no more likely than non-viewers to have cable TV in their homes (they were not asked whether they watched religious programs on cable channels). Within particular segments of the population, some differences appeared between viewers and non-viewers, but these differences were generally small: college educated viewers were more likely to have cable TV than either college educated non-viewers or non-college educated viewers; viewers in central cities were more likely to have cable TV than non-viewers in central cities; the opposite was true among suburban residents; and southern viewers were somewhat less likely than southern non-viewers to have cable TV.

Table 23

CABLE TV AMONG VIEWERS AND NON-VIEWERS, CONTROLLING FOR OTHER FACTORS

Percent with a cable TV in household

	Viewers	Non-Viewers
Within each category listed:		
Total sample	38%	38%
Under age 30	42%	39%
Age 30 to 49	42%	43%
Age 50 or over	34%	32%
Grade school	30%	31%
High school	42%	41%
Some college	48%	41%
College graduate	44%	39%
White	40%	40%
Nonwhite	30%	29%
Central City	37%	30%
Suburb	36%	43%
Rural	41%	41%
East	38%	35%
Midwest	37%	38%
South	39%	47%
West	38%	34%
TV Viewing		
High	40%	45%
Medium	38%	40%
Low	34%	26%

2. Frequent vs. Infrequent Viewers

This section summarizes the differences between frequent viewers — those who watched religious television two or more hours in the past seven days — and infrequent or casual viewers — those who watched less than two hours in the past seven days.

Overall, the results may be summarized as follows: the characteristics that distinguish viewers from non-viewers also differentiate frequent from infrequent viewers (Table 24). Specifically, frequent viewers are disproportionately likely to be female, past age fifty, educated only at the grade school level, residents of rural areas in the South and Midwest, and heavy viewers of conventional television. Low levels of education and older age appear to be the factors that most sharply differentiate the frequent viewer from the infrequent viewer. The proportion of frequent veiwers who live in the Midwest is especially high, while those living in the East are relatively few. Race and marital status are about the same among frequent and infrequent viewers.

Religiously, frequent viewers are even more likely than infrequent viewers to be Protestants and to hold evangelical views. They are somewhat more likely to say religion is important to them, and to attend church regularly, but no more likely to be church members (Table 25).

Table 24

SOCIAL CHARACTERISTICS OF FREQUENT VS. INFREQUENT RELIGIOUS TV VIEWERS

(Viewers Only)

	Watched 2 or More Hours in Past 7 Days	Watched Less than 2 hours in past 7 days
Percent:		
Male	41%	51%
Female	59%	49%
Under age 30	12%	19%
Age 30 to 49	29%	35%
Age 50 or over	58%	46%
Married	67%	63%
Single	9%	14%
Divorced/widowed	24%	23%
Grade school	50%	34%
High school	36%	40%
Some college	9%	14%
College graduate	5%	11%
White	75%	76%
Nonwhite	25%	24%
Central City	27%	33%
Suburb	31%	35%
Rural	42%	32%
East	14%	23%
Midwest	35%	21%
South	38%	38%
West	14%	18%
TV Viewing		
High	46%	34%
Medium	40%	47%
Low	14%	19%
Number of Interviews	(418)	(468)

Table 25

RELIGIOUS CHARACTERISTICS OF FREQUENT VS. INFREQUENT RELIGIOUS TV VIEWERS

(Viewers Only)

	Watched 2 or More Hours in Past 7 Days	Watched Less than 2 Hours in Past 7 Days
Percent:		
Protestant	83%	69%
Roman Catholic	11%	19%
Other	6%	12%
Church Member	78%	77%
Non-member	22%	23%
Religion - Very Important	83%	72%
Religion - Fairly Important	14%	23%
Religion - Not Very Important	3%	5%
Evangelical	58%	34%
Non-evangelical	42%	66%
Church Attendance		
Once a week or more	51%	46%
2 to 3 times a month	11%	9%
Once a month	17%	19%
Special occasions	10%	13%
None	11%	13%
Number of Interviews	(418)	(468)

3. Frequent Religious TV Viewers vs. Frequent Conventional Viewers

A different type of comparison is made possible by examining frequent viewers of religious television -- two or more hours in the past seven days -- with frequent viewers of conventional television -- four or more hours in an average day. There is some overlap in these categories since frequent religious viewers can also be frequent conventional viewers. However, the comparisons are nevertheless meaningful, since the question at issue here is whether viewers of religious television are distinguishable from heavy viewers of television in general.

On social characteristics, the principal factors distinguishing viewers of religious television from heavy viewers in general are the following: viewers of religious television tend to be considerably older on the average and considerably less likely to have advanced in school beyond the eighth grade; they are also somewhat more likely to live in rural areas and in the South and Midwest (Table 26). In short, the social profiles of the two types of viewers tend to be relatively distinct.

Religiously, the two are also clearly different (Table 27). Viewers of religious television are more likely to be Protestants, to say religion is very important to them, to hold evangelical views, and to attend church on a weekly basis. They are also somewhat more likely to be church members. These patterns again reinforce the idea that viewers of religious programs select these programs specifically because of their religious content and because this content appeals to their broader interests in religion.

Table 26

SOCIAL CHARACTERISTICS OF FREQUENT RELIGIOUS TV VIEWERS AND FREQUENT CONVENTIONAL VIEWERS

	Watched religious TV 2 or more hours in past 7 days	Watch TV 4 or more hours in average day
Percent:		
Male	41%	41%
Female	59%	59%
Under age 30	12%	28%
Age 30 to 49	29%	32%
Age 50 or over	58%	40%
Married	67%	60%
Single	9%	21%
Divorced/widowed	24%	18%
Grade school	50%	35%
High school	36%	45%
Some college	9%	13%
College graduate	5%	7%
White	75%	80%
Nonwhite	25%	20%
Central City	27%	38%
Suburb	31%	32%
Rural	42%	30%
East	14%	24%
Midwest	35%	31%
South	38%	28%
West	14%	17%
Number of Interviews	(418)	(1182)

Table 27

SOCIAL CHARACTERISTICS OF FREQUENT RELIGIOUS TV VIEWERS AND FREQUENT CONVENTIONAL VIEWERS

Percent:	Watched religious TV 2 or more hours in past 7 days	Watch TV 4 or more hours in average day
Protestant	83%	58%
Roman Catholic	11%	30%
Other	6%	12%
Church member	78%	70%
Non-member	22%	30%
Religion - Very Important	83%	55%
Religion - Fairly Important	14%	29%
Religion - Not Very Important	3%	16%
Evangelical	58%	22%
Non-evangelical	42%	78%
Church Attendance		
Once a week or more	51%	34%
2 to 3 times a month	11%	12%
Once a month	17%	16%
Special occasions	10%	20%
None	11%	18%
Number of Interviews	(418)	(1182)

4. Viewers of Specific Programs

Because of the small number of viewers who mentioned any one program as the program they watch most often, this analysis is limited to four major programs: Billy Graham, Jimmy Swaggart, Oral Roberts, and the "700 Club." Each of these was mentioned by more than 100 persons in the survey as the program they most often watch. In addition, a column labelled "local programs" is added for purposes of comparison (Tables 28 and 29). Included in this column are all persons who mentioned watching religious services (unspecified) most often, other programs, Baptist programs, or Roman Catholic programs. As mentioned before, not all of these are likely to have in fact been local programs, but they represent a type of programming clearly different in sponsorship from the other four. Following, then, is a summary of the social and religious attributes which distinguish the viewers of each of these programs from one another.

Billy Graham. Of the five programs, Billy Graham has the highest percentage of female viewers, the highest percentage of viewers age 50 and over, and the largest proportion of white viewers. His viewers are relatively less likely to be evangelicals than some of the other programs' viewers, but do not stand out on any of the other religious items.

Jimmy Swaggart. His viewers include the highest percentage of men (although women are still the majority), the highest proportion in the South (nearly half), and one of the highest proportions of rural dwellers. Religiously, he has the largest percentage of

Protestant viewers and the smallest percentage of Roman Catholic viewers; his viewers are the most likely to say religion is very important to them; and the most likely to hold evangelical views.

Oral Roberts. Of the five, Oral Roberts has the highest proportion of viewers under age 30, but also one of the highest percentages of viewers past age 50. His audience is particularly likely to be divorced, widowed, or single (nearly half are not married). He has by far the least educated audience. His viewers include a relatively large proportion of non-whites and rural dwellers, but he also has the largest proportion of viewers in the East of any of the programs. He has the highest proportion of non-church-members, people who do not attend church regularly, and people who consider religion only fairly important.

"700 Club." Pat Robertson's "700 Club" is distinguished by having the largest proportion of viewers between the ages of 30 and 50, the highest percentage who are married, the lowest percentage with only a grade school education, the lowest share in rural areas, and the highest share in the Midwest. His viewers also score highest on being church members and attending church regularly.

Local Programs. These programs share many of the overall characteristics of the audiences of the "big four": disproportionately female, older, less educated, Southern, church members. They are distinguished mostly by the fact that their audiences are somewhat better educated than average, racially somewhat more diverse, better represented in the West, and better represented among Catholics.

On the whole, similarities among the audiences of these programs outweigh differences (e.g. when compared with non-viewers). But it is also clear from these comparisons that somewhat differentiated markets have been developed by the different content and styles of these shows. Jimmy Swaggart, for example, appears to have the greatest appeal to the traditional, conservative Protestant in the southern Bible-belt. Oral Roberts, in contrast, attracts more viewers from outside the church, particularly the dispossessed who may gain hope from the type of message he presents. Pat Robertson, on the other hand, appears more successful at capturing a churched audience from "middle America." Billy Graham's audience is relatively diverse. But the most diverse audience is that of the local programs which are themselves more diverse in denominational sponsorship, region, race, and theology.

Table 28

SOCIAL CHARACTERISTICS OF VIEWERS OF SPECIFIC PROGRAMS

	Billy Graham	Jimmy Swaggart	Oral Roberts	700 Club	Local Programs
Percent:					
Male	38%	44%	43%	41%	42%
Female	62%	56%	57%	59%	58%
Under age 30	16%	12%	17%	15%	10%
Age 30 to 49	24%	44%	27%	47%	32%
Age 50 or over	59%	43%	56%	37%	57%
Married	64%	68%	53%	72%	68%
Single	9%	7%	15%	12%	11%
Divorced/widowed	27%	25%	32%	16%	21%
Grade school	47%	42%	58%	29%	39%
High school	38%	45%	31%	46%	33%
Some college	7%	10%	5%	15%	16%
College graduate	8%	3%	5%	10%	12%
White	87%	80%	76%	82%	76%
Nonwhite	13%	20%	24%	18%	24%
Central City	24%	21%	26%	36%	32%
Suburb	31%	32%	28%	30%	39%
Rural	45%	46%	46%	34%	29%
East	19%	14%	22%	16%	18%
Midwest	32%	23%	32%	40%	26%
South	38%	49%	37%	38%	33%
West	11%	14%	9%	6%	23%
Number of Interviews	(153)	(124)	(114)	(105)	(191)

Table 29

RELIGIOUS CHARACTERISTICS OF VIEWERS OF SPECIFIC PROGRAMS

	Billy Graham	Jimmy Swaggart	Oral Roberts	700 Club	Local Programs
Percent:					
Protestant	81%	83%	80%	71%	68%
Roman Catholic	17%	6%	14%	18%	24%
Other	2%	11%	6%	11%	8%
Church member	81%	78%	74%	84%	84%
Non-member	19%	22%	26%	16%	16%
Religion					
Very Important	74%	83%	70%	72%	82%
Fairly Important	21%	13%	27%	22%	14%
Not Very Important	3%	3%	1%	4%	4%
Evangelical	43%	52%	43%	47%	42%
Non-evangelical	57%	48%	57%	53%	58%
Church Attendance					
Once a week or more	53%	51%	41%	57%	52%
2 to 3 times a month	8%	7%	14%	9%	17%
Once a month	20%	16%	16%	18%	14%
Special occasions	10%	11%	16%	10%	8%
None	10%	15%	13%	7%	8%
Number of Interviews	(153)	(124)	(116)	(105)	(191)

5. Contributors

The social and religious characteristics of viewers who sent money to the programs they watch versus viewers who did not are shown in Tables 30 and 31. Demographically, contributors are slightly more likely to be females than are non-contributors and somewhat more likely to be past 50. Otherwise, the two do not differ substantially from one another on such factors as education, marital status, race, or residence.

Religion appears to be a much more decisive factor in distinguishing contributors from non-contributors. Contributors are more likely to be Protestants, church members, weekly church attenders, and persons for whom religion is very important. Above all, they tend to hold evangelical views. Of the contributors, more than half did so, compared with fewer than a third of the non-contributors.

As Table 32 shows, contributing is also very closely associated with frequency of viewing. Specifically, 35 percent of those who watched two or more hours in the past seven days had sent money, compared to only 15 percent of those who had watches less than one hour. Large donations ($25 or more) were also positively associated with viewing. The table also reveals a strong association between receiving literature or phone calls from programs and contributions.

Table 30

SOCIAL CHARACTERISTICS OF CONTRIBUTORS

	Viewers who sent money	Viewers who did not send money
Percent:		
Male	41%	45%
Female	59%	55%
Under age 30	12%	18%
Age 30 to 49	34%	36%
Age 50 or over	54%	46%
Married	65%	67%
Single	12%	13%
Divorced/widowed	23%	21%
Grade school	36%	39%
High school	41%	38%
Some college	15%	12%
College graduate	8%	11%
White	82%	80%
Nonwhite	18%	20%
Central City	27%	30%
Suburb	38%	34%
Rural	35%	36%
East	17%	18%
Midwest	28%	29%
South	36%	36%
West	19%	16%
Number of Interviews	(272)	(663)

Table 31

RELIGIOUS CHARACTERISTICS OF CONTRIBUTORS

	Viewers who sent money	Viewers who did not send money
Percent:		
Protestant	81%	69%
Roman Catholic	14%	20%
Other	5%	11%
Church member	83%	74%
Non-member	17%	26%
Religion - Very Important	84%	66%
Religion - Fairly Important	14%	26%
Religion - Not Very Important	2%	6%
Evangelical	51%	31%
Non-evangelical	49%	69%
Church Attendance		
Once a week or more	56%	45%
2 to 3 times a month	11%	12%
Once a month	18%	17%
Special occasions	8%	15%
None	7%	12%
Number of Interviews	(272)	(663)

Table 32

CONTRIBUTIONS AND OTHER CONTACT WITH PROGRAMS

(Viewers Only)

	Percent who sent any money	Percent who sent $25 or more
Among those who:		
Watched 2 or more hours	35%	27%
Watched 1 to 2 hours	24%	15%
Watched less than 1 hour	15%	8%
Received literature	53%	35%
Did not receive literature	6%	4%
Received phone calls	63%	51%
Did not receive phone calls	21%	13%

6. Multivariate Analysis

To recap briefly, the results presented thus far indicate that religious television viewers tend to be concentrated disproportionately among women, older people, divorced and widowed persons, those with lower educations, blacks, rural dwellers, southerners, those who watch a lot of television generally, homebound persons, and persons for whom religious beliefs are important, particularly evangelicals. The analyses suggest further that heavy viewing of religious programs, as opposed to less frequent viewing, also tends to be concentrated among the same types of people. Contributors to religious programs also tend to be differentiated from non-contributors by the same factors (with the exceptions that have been noted).

These findings cannot be taken strictly at face value, however. Some of the factors that characterize religious television viewers descriptively overlap with others. As already noted, for example, older people tend on the average to be less well educated than younger people. Or for another example, evangelicals tend to be concentrated in rural areas and in the South more so than non-evangelicals. Thus, the various social and religious factors need to be examined simultaneously in order to see which ones differentiate viewers from non-viewers, taking other factors into account.

To this end, multiple regression analyses were performed introducing eleven social and religious characteristics simultaneously as predictors of viewing within the past thirty days, amount of viewing within the past seven days, and amount of contributions to religious programs. These characteristics were: (1) an evangelical index constructed of the three standard Gallup evangelical items, (2) hours of total television viewing per average day, (3) age, (4) race, (5) marital status (divorced or widowed vs. married or single), (6) rural (vs. urban or suburban), (7) education, (8) hours away from home per day, (9) importance of religion, (10) region (South or Midwest vs. East or West), and (11) sex.

Taking the effects of these variables into account simultaneously, evangelicalism emerges as the single best predictor of all three viewing variables (Table 33). Hours of total television viewing is significantly associated with viewing and frequency of viewing as well, but not with contributions. Compared with evangelicalism, its effects are only about half as strong. Of the other factors, age also has a consistent and statistically significant effect.

The effects of race and marital status are statistically significant, but weak and inconsistent. Specifically, blacks are slightly more likely than whites to view and to view frequently, but are less likely to contribute, other things being equal. Divorced and widowed persons are more likely to view and contribute, but view somewhat less frequently than married or single persons.

None of the other variables had consistent, strong, or statistically significant effects. It appears that sex, region, city size, and education influence viewing behavior only indirectly through their effects on evangelicalism and conventional television viewing.

Table 33

MULTIVARIATE ANALYSIS OF VIEWER CHARACTERISTICS

(Standardized Multiple Regression Coefficients)

	Dependent Variables		
	Watched religious TV in past 30 days	Hours watched in past 7 days	Amount of money sent in
Independent Variables			
Evangelical Index	.209*	.226*	.187*
Hours of TV per Day	.080*	.110*	-.024
Age	.069*	.084*	.070*
Race	.075*	.066*	-.032*
Marital status	.033*	-.037*	.062*
Rural/Urban	.032*	-.013	.002
Education	.022	-.035*	.027
Hours out of house	-.008	-.009	.033*
Religion Important	.029	.023	.015
Region	.008	.013	-.022
Sex	.003	.017	-.006

*Significant at or beyond the .05 level

D. RELIGIOUS TELEVISION AND THE CHURCH

The relationship between religious television and the church, particularly the impact or potential impact of the former on the latter, is the focus of this section. A variety of evidence will be examined, including respondents' own assessments of this relationship, a comparison of gratifications from the two, attitudes toward the church among viewers, and levels of participation in both, taking other factors into account.

1. Perceived Effects on Involvement

As one mode of assessing the effects of religious television on the church, viewers were asked directly to say whether religious television had changed their involvement in their local church or synagogue (Table 34). Overwhelmingly they said "no." Only one in ten thought their involvement had been affected.

Of this number, two out of three said their involvement had increased. Among more serious viewers (those who had watched at least one hour in the past week), a somewhat larger proportion (17 percent) admitted to having changed their involvement. But again the largest share thought their involvement had increased rather than decreased. Thus, only three percent of all viewers -- and the same proportion among heavy viewers -- felt that their involvement in church had actually decreased.

Table 34

VIEWING AND PERCEIVED CHANGE IN CHURCH INVOLVEMENT

(Viewers Only)

	All Viewers	Viewers who watched 1 hour or more in the past 7 days
"Has watching religious TV changed your involvement in your local church or synagogue?"		
YES	10%	17%
Increased it	7%	14%
Decreased it	3%	3%
NO/Don't Know	90%	83%
Number of Interviews	(954)	(279)

2. Church Attendance and Religious Television

The veracity of these perceptions is reinforced by the actual relationship between church attendance and viewing. As seen earlier, viewers are more likely than non-viewers to attend religious services regularly. Part of this difference, of course, is due to the fact that religion is simply more important to viewers, on the whole, than to non-viewers. Thus, the critical test is whether viewers attend more often or less often than non-viewers for whom religion is equally important.

When level of religiosity is controlled, viewers and non-viewers attend religious services in virtually the same proportions (Table 35). By this test, viewing religious television programs does not seem to be associated with reduced levels of attendance at religious services.

This impression is also confirmed by the results of multiple regression analysis. When the effects of age, education, religiosity, and religious television on church attendance are examined simultaneously, the net effect of religious television on church attendance is statistically significant, but weakly positive (adding about one percent to the explained variance in church attendance).

Table 35

CHURCH ATTENDANCE AMONG VIEWERS AND NON-VIEWERS, CONTROLLING FOR RELIGIOSITY

Percent who attend once a week or more

	Viewers	Non-Viewers
Among persons for whom:		
Religion is very important	59%	57%
	(693)	(460)
Religion is fairly important	24%	22%
	(206)	(335)
Religion is not very important	0%	3%
	(40)	(223)

3. Volunteer Work and Religious Television

Another question asked respondents whether they had done any volunteer work for their church during the past year. Overall, 46 percent of the viewers and 32 percent of the non-viewers had done this type of work at least once. Controlling for differences in levels of religiosity, viewers were still somewhat more likely than non-viewers to have done such work (Table 36). Again, therefore, no indication is evident that viewers of religious television are less involved in their local churches than non-viewers having comparable levels of religious commitment.

This conclusion is also sustained when volunteer work outside the church is considered. First, 80 percent of the viewers and 76 percent of the non-viewers had "donated time to help someone, other than a family member, who was sick or in need" at least once during the past year; and within each level of religiosity, viewers were as likely as non-viewers to have done so (Table 37). Second, 43 percent of the viewers and 45 percent of the non-viewers had "done volunteer work for a community organization, other than a church, such as a civic group or charity" at least once during the past year; and there were no significant differences in the proportions among viewers and non-viewers at each level of religiosity (Table 38). Third, 20 percent of the viewers and 21 percent of the non-viewers said they belonged to two or more voluntary organizations in their community, other than a church or religious group; again there were no differences in the percentages within levels of religiosity (Table 39).

Table 36

CHURCH WORK AMONG VIEWERS AND NON-VIEWERS, CONTROLLING FOR LEVEL OF RELIGIOSITY

Percent who have done volunteer work at their church at least several times during the past year

	Viewers	Non-Viewers
Among persons for whom:		
Religion is very important	50%	41%
	(693)	(460)
Religion is fairly important	25%	16%
	(206)	(335)
Religion is not very important	4%	9%
	(40)	(223)

Table 37

ALTRUISTIC ACTIVITY AMONG VIEWERS AND NON-VIEWERS, CONTROLLING FOR LEVEL OF RELIGIOSITY

Percent who donated time to help someone
at least several times during the past year

	Viewers	Non-Viewers
Among persons for whom:		
Religion is very important	76%	74%
	(693)	(460)
Religion is fairly important	69%	65%
	(206)	(335)
Religion is not very important	45%	53%
	(40)	(223)

Table 38

VOLUNTEER WORK AMONG VIEWERS AND NON-VIEWERS, CONTROLLING FOR LEVEL OF RELIGIOSITY

Percent who have done volunteer work for a community organization, other than a church, at least several times during the past year

	Viewers	Non-Viewers
Among persons for whom:		
Religion is very important	38%	36%
	(693)	(460)
Religion is fairly important	35%	35%
	(206)	(335)
Religion is not very important	24%	30%
	(40)	(223)

Table 39

MEMBERSHIP IN VOLUNTARY ORGANIZATIONS AMONG VIEWERS AND NON-VIEWERS, CONTROLLING FOR LEVEL OF RELIGIOSITY

Percent belonging to two or more "voluntary organizations in your community, other than a church or religious groups"

Among persons for whom:	Viewers	Non-Viewers
Religion is very important	20%	22%
	(693)	(460)
Religion is fairly important	21%	21%
	(206)	(335)
Religion is not very important	15%	22%
	(40)	(223)

4. Financial Giving and Religious Television

Religious leaders have also considered whether religious television viewing may be associated with reduced levels of financial giving to local churches. As with other kinds of involvement, the results fail to confirm this idea. Among viewers as a whole, 40 percent said they had given $180 or more to their local church or synagogue during the past year, compared with 28 percent of the non-viewers. Only 13 percent of the viewers had not contributed anything, compared with 23 percent of the non-viewers. At the opposite extreme, 12 percent of the viewers had given more than $1,000, compared with 7 percent of the non-viewers.

Viewers within specific segments of the sample also contributed more money to their churches than did non-viewers with similar social and religious characteristics (Table 40). For example, among regular church attenders, viewers were four percentage points more likely than non-viewers to have given $180 or more during the past year. The same was true among persons for whom religion was very important. Within each age category and at each level of education viewers were also more likely than non-viewers to contribute this much.

Multiple regression analysis of these relations showed no statistically significant relation between religious television viewing and church giving, controlling for religiosity, age, and education, and a weak positive relation between church giving and giving to religious television, controlling for the same factors.

Table 40

CHURCH CONTRIBUTIONS AMONG VIEWERS AND NON-VIEWERS, CONTROLLING FOR OTHER FACTORS

Percent who contributed more than $180 to their local place of worship during the past year

	Viewers	Non-Viewers
Within each category:		
Under age 30	21%	11%
Age 30 to 49	44%	35%
Age 50 or over	44%	38%
Grade school	28%	22%
High school	45%	26%
Some college	48%	29%
College graduate	56%	41%
White	44%	30%
Nonwhite	22%	15%
Religion - very important	47%	43%
Religion - fairly important	28%	24%
Religion - not very important	11%	8%
Evangelical	48%	42%
Non-evangelical	35%	27%
Attend church weekly	60%	56%
Attend 2 to 3 times a month	36%	31%
Attend once a month	29%	23%
Attend on special occasions	11%	11%
Do not attend	8%	5%

5. Benefits from Church and Religious Television

Since many religious television viewers, it appears, remain actively involved in their churches as well, it is valuable to know what benefits viewers feel they receive from each. To this end, viewers were asked, "At present do you feel the church or religious TV contributes more to your spiritual life?" Among all viewers, slightly more than half (54 percent) said the church, only 18 percent said religious TV, and the remainder said both were equal or neither contributed more, or they weren't sure which contributed more (Table 41). Among viewers who had watched at least an hour of religious television during the past week, the answers were not substantially different: a majority still chose the church and one in four chose religious television.

Viewers were also asked, "At present do you feel the church or religious TV contributes more to informing you about the moral and social issues that are crucial in America today?" On this question the proportions selecting religious TV were higher (34 percent among all viewers and 47 percent among frequent viewers). The church continued to receive a large share of the choices (39 percent and 29 percent, respectively), but it would appear that frequent viewers look upon religious TV for information about moral and social issues.

Table 41

RELATIVE CONTRIBUTION OF CHURCH AND RELIGIOUS TV TO RELIGIOUS LIFE

(Viewers Only)

	All Viewers	Viewers who watched 1 hour or more in the past 7 days
"At present do you feel the church or religious TV contributes more to yur spiritual life?"		
CHURCH	54%	51%
RELIGIOUS TV	18%	26%
BOTH EQUAL	13%	16%
NEITHER	10%	4%
Don't Know	5%	3%
"At present do you feel the church or religious TV contributes more to informing you about the moral and social issues that are crucial in America today?"		
CHURCH	39%	29%
RELIGIOUS TV	34%	47%
BOTH EQUAL	14%	17%
NEITHER	8%	3%
Don't Know	5%	4%
Number of Interviews	(954)	(279)

6. Gratifications from Each

An assessment that is less dependent on respondents' own perceptions comes from comparing the gratifications people obtain from religious TV with those obtained from the church. The same list of statements was presented to respondents at two different points in the interview, asking them what they liked about church and what they liked about religious television. Since the latter was asked only of viewers, it seemed appropriate that the former should be restricted to church members. And to sharpen the comparison, both sets of answers were tabulated for those active in their respective mode of involvement. Thus, gratifications from religious TV are tabulated for those who had watched it at least one hour in the past week, while gratifications from church are presented for those who attend at least once a week. The results, shown in Table 42, provide some interesting insights into the areas where the church or religious television hold a comparative advantage.

The preaching or sermon ranks high on both lists as the thing most often liked. But the percentages in each column are not greatly different, suggesting that neither the church nor religious television currently holds a competitive edge as far as sermons are concerned. Inspiration (having one's spirits lifted) also ranks high on both lists. Again the percentages are similar enough to one another to suggest that neither religious television nor the church holds the advantage. Also important on both lists are music and general enjoyment — receiving choices by about the same percentages in both columns. Further down the lists are the informational gratifications (knowing what's happening, and information on moral issues). These also received about the same number of favorable mentions in each column. Where the two columns differe most are on the items concerning closeness to God, an experience of worship, feeling strengthened, and companionship or fellowship. On all of these the church scores considerably higher. In other words, these are the areas where the church appears to have a distinct competitive advantage.

It should be emphasized that things are not quite this black and white, for many of the persons who watch religious television or attend church do both. Thus the image of two competing camps is not exactly accurate. Nevertheless, religious television and the church clearly do provide some of the same gratifications, but are different on others. What these findings suggest is that religious television has done well in supplying several of the things that the church has traditionally offered, namely, sermons and music. Where religious television has done less well is on the ritual and experiential aspects of worship. This is not particularly surprising, since television represents a more vicarious, privatized form of communication. But the message for the churches may be that their strength -- the strength on which they can build -- lies chiefly in the experience of worship, fellowship, and communion with the sacred.

These conclusions are reinforced by the results shown in Table 43, reporting the percentages of viewers who liked each aspect listed only for the church, only for religious television, for both, or for neither. Church outstrips religious television, again, on worship, fellowship, closeness to God, and feeling better. On most of the other items, religious television scores about as well as the church.

Table 42

GRATIFICATIONS FROM RELIGIOUS TV VS. CHURCH

	Gratifications from religious TV for persons viewing at least 1 hr/wk.	Gratifications from church for persons attending at least once a week or more
Percent saying they especially like each of the following:		
The preaching or sermon	61%	66%
Having your spirits lifted	54%	62%
Feeling close to God	50%	77%
The music	49%	52%
General enjoyment	44%	41%
Knowing more about what's happening in the world	31%	23%
The experience of worshipping	30%	60%
Feeling that you are a better or stronger person	28%	50%
Information about important moral or social issues	24%	32%
The sense of companionship or fellowship	20%	54%
Number of Interviews	(279)	(821)

Table 43

GRATIFICATIONS AMONG VIEWERS

(Viewers Only)

Percentage of viewers who said they especially like each gratification listed for:

	Church and TV	Church Only	TV Only	Neither
The preaching or sermon	35%	19%	17%	29%
Having your spirits lifted	26%	23%	14%	37%
Feeling close to God	28%	31%	8%	34%
The music	28%	17%	13%	42%
General enjoyment	15%	18%	16%	52%
Knowing more about what's happening in the world	9%	10%	16%	66%
The experience of worshipping	14%	31%	8%	47%
Feeling that you are a better or stronger person	14%	24%	6%	55%
Information about important moral or social issues	10%	13%	13%	64%
The sense of companionship or fellowship	9%	33%	6%	52%

7. Effects of Religious Television on Selected Subgroups

The foregoing suggests that religious television has no negative effects on church participation for the sample as a whole. Statistically, the effects of viewing appear negligible. However, there are some subgroups within the population for whom its effects are in fact negative. These subgroups are not large enough to affect the statistical analyses presented thus far. Nevertheless, it is valuable to note what these subgroups are.

The following results pertain to persons who say religion is very important to them. This, in effect, provides a control for the fact that religion was, on the whole, more salient to religious viewers than to non-viewers and that church participation also varies with degree of religiosity. These, then, are religious people who differ from one another primarily in terms of other characteristics.

Several findings suggest that persons from subgroups lacking the resources to participate in organized activities outside their home or family, or to feel comfortable in such settings, including the church, are less likely to participate in church if they watch religious programs on television than if they don't:

*Religious viewers requiring assistance in going places were slightly less likely than religious non-viewers who required such assistance to attend church weekly (50 percent vs. 57 percent).

*Religious viewers age 50 and older were slightly less likely to attend church weekly than religious non-viewers of comparable age (60 percent vs. 65 percent).

*Religious viewers who were divorced were less likely than religious non-viewers who were divorced to attend church weekly (31 percent vs. 48 percent).

*Religious viewers with only grade school educations were less likely than religious non-viewers with similar educations to attend church weekly (52 percent vs. 66 percent).

For certain types of disadvantaged persons, therefore, religious television does appear to serve as a substitute for personal participation in church activities. It is among these subgroups that conventional television viewing also tends to be high. The data suggest that heavy conventional viewing is associated with lower levels of church involvement, especially for those who include only small amounts of religious television in their viewing diet.

Another set of findings suggests that viewing may serve as a substitute for active church participation among those who, for whatever reasons, become dissatisfied with their church:

*Among religious persons who were "very dissatisfied"with the way things had been going in their local church, only 23 percent of the viewers attended church weekly, compared with 43 percent of the non-viewers. Similarly, 23 percent of these viewers had donated time for church activities at least several times during the past year, compared with 36 percent of their non-viewing counterparts. Viewers who were "somewhat dissatisfied" with their church donated time as frequently as non-viewers, but were not as likely to attend church weekly (36 percent vs. 57 percent) or to have contributed $180 or more to their local church during the past year (38 percent vs. 51 percent).

The veracity and accuracy of respondents' perceptions of when they watched religious programs, how their viewing had affected their involvement, and how each form of involvement contributed to their spiritual life was also born out by several findings:

*Religious viewers for whom religion was very important were less likely to attend church weekly if their viewing occurred on Sundays between 10 AM and noon than if it occurred on Sundays at other times (51 percent vs. 64 percent). They were also less likely to have donted time to church activities (35 percent vs. 51 percent) or to have given $180 or more to their church during the past year (41 percent vs. 50 percent).

*Among viewers for whom religion was very important, those who said religious television had caused their level of church involvement to decrease were, in fact, less likely than those who said their involvement hadn't changed to attend church weekly (14 percent vs. 59 percent) or to donate time on church activities (21 percent vs. 49 percent). Those who said their involvement had increased also appear to have been reporting accurately (70 percent attended church weekly and 65 percent had spent time on church activities).

*Among viewers for whom religion was very important, those who said religious television contributed more to their spiritual life than the church were less likely than those who said the church contributed more to attend church weekly (22 percent vs. 75 percent), to have spent time on church activities (22 percent vs. 60 percent), or to have contributed $180 or more to their church during the past year (23 percent vs. 62 percent).

*Among viewers for whom religion was very important, those who said religious television contributed more information on moral and social issues than the church were also less likely than those who said the church contributed more to attend church weekly (43 percent vs. 75 percent), to have spent time on church activities (36 percent vs. 60 percent), or to have contributed $180 or more to their church during the past year (42 percent vs. 59 percent).

It may also be worth noting that a number of other analyses failed to turn up any significant differences in levels of religious participation among selected categories of viewers and non-viewers.

For example, failing to receive specific gratifications from the church, such as not liking the sermon or pastor, did not appear to be associated with lower levels of involvement among viewers than among non-viewers. Nor were viewers who preferred to watch particular television programs any less likely to attend church, other things equal, than other viewers. Similarly, neither the number of hours viewers spent watching religious programs nor the amount of money they contributed to these programs appear to have had a negative effect on church involvement or contributions.

E. ATTITUDES OF NON-VIEWERS

This final section presents the results of several questions directed specifically at non-viewers. These asked about reasons for not viewing religious television, how much people had heard or read about religious television, and whether their attitudes toward it were positive, neutral, or negative.

1. Reasons for Not Viewing

Non-viewers were asked to give some of the main reasons they had for not watching religious television. The largest category of answers indicated sheer lack of interest rather than any particular form of dislike. People responded simply that they did not enjoy religious television programs, found them boring, or preferred other shows (Table 44).

Another category of responses was more negative in tone, mentioning specific aspects of religious television regarded as being objectionable. Among these, the most frequent objection concerned the programs' emphasis on money. Others saw the personalities in these programs as being phony, felt that the programs were beneath their level of intelligence, disliked the aggressive style, or disagreed on doctrines.

A few respondents indicated that they had no need for religious television because they went to church. Others said they simply were not television viewers. Only a small proportion gave reasons, such as lack of time or unavailability of programs, which suggested they might become viewers if circumstances were different.

Table 44

REASONS FOR NOT VIEWING

(Non-Viewers Only)

"What is your main reason for not watching religious programs on TV?"

Percent	
36%	LACK OF INTEREST: I have no interest in them; just don't enjoy them; like other shows better; bore me
23%	DISLIKE SPECIFIC ASPECTS: they're after my money; just want contributions; they are phonies; insult people's intelligence; too pushy; don't agree with their doctrines
10%	LACK OF TIME: I don't often have enough time; I don't have time with my work
9%	NEEDS MET IN CHURCH: get enough from my church going; attend church in person; church keeps me informed
5%	SELDOM/NEVER WATCH TV: don't watch TV very often; we read -- don't watch TV at all
4%	LACK OF AVAILABLE PROGRAMS: none on television here; get only one channel; none for my faith

2. Exposure and Attitudes toward Religious TV

Despite the fact that some religious programs and leading television pastors have been much in the news, overall familiarity with religious television among non-viewers appears to be relatively low. More than half said they had heard or read little or nothing; fewer than one in ten claimed to have read or heard a great deal (Table 45). Those segments of the population in which familiarity was highest included: better educated persons, southerners, evangelicals, and regular church-goers. Heavy conventional television viewing was not associated with greater faimiliarity.

Non-viewers were about evenly split between those who felt neutral toward religious television and those who had feelings about it. But amont those who had feelings, negative sentiments outnumbered positive sentiments by a ratio of three to one (Table 45).

Non-viewers who had heard or read a lot about religious television were significantly less likely to feel neutral toward it than non-viewers who were less familiar with it (Table 46). Those with greater familiarity were somewhat more likely to have positive feelings than those with less familiarity. But they were also more likely to express negative feelings. Overall, the ratio of negative to positive feelings was about the same at each level of familiarity.

Once again something can be learned about the place of religious television in American society by comparing those who, while not viewers

Continued on page 101

Table 45

NON-VIEWERS EXPOSURE AND ATTITUDES ABOUT RELIGIOUS TV

(Non-Viewers Only)

"How much would you say you have heard or read about religious television programs — would you say a great deal, a fair amount, only a little, or nothing?"

A GREAT DEAL	7%
A FAIR AMOUNT	24%
ONLY A LITTLE	38%
NOTHING	18%
Don't Know	13%
Number of Interviews	(1049)

"Would you describe your attitude toward religious television programs as being positive, neutral, or negative?"

POSITIVE	9%
NEUTRAL	43%
NEGATIVE	34%
Don't Know	14%
Number of Interviews	(1049)

Table 46

ATTITUDE TOWARD RELIGIOUS TV BY LEVEL OF FAMILIARITY

(Non-Viewers Only)

	Percent positive	Percent neutral	Percent negative	Ratio +/-
Among non-viewers who had heard or read:				
A great deal	15%	26%	59%	.25
A fair amount	15%	44%	41%	.37
Only a little	8%	54%	38%	.21
Nothing	6%	56%	38%	.16

themselves, were positive toward it, versus those with negative attitudes. Demographically, those with positive views share many of the characteristics that distinguish viewers from the remainder of the population (Table 47). They are disproportionately women, past age fifty, divorced or widowed, lacking in advanced education, from racial minority groups, and southern. The only exceptions to the patterns observed earlier for viewers is that those with positive attitudes are no more likely than those with negative attitudes to live in rural areas, nor are the regional differences as pronounced. Religiously, those with positive feelings also resemble viewers and the differences between these respondents and those with negative viewers are even more pronounced (Table 48). The largest difference occurs on evangelical views. Whereas a third of those with positive feelings hold evangelical views, only two percent of those with negative feelings do so. The former are also consistently more likely to be Protestants, church members, regular church attenders, and people who say religion is very important to them.

In sum, much of the animosity toward religious television appears to be rooted in animosity or indifference toward religion in general. Those who dislike religious television are themselves, by and large, detached from religious institutions and personally disinclined toward high religiosity. Those with positive feelings toward religious television are far more likely to be active in churches and oriented toward strong personal religiosity.

Table 47

SOCIAL CHARACTERISTICS OF NON-VIEWERS WITH POSITIVE VS. NEGATIVE ATTITUDES

(Non-Viewers Only)

	Positive	Negative
Percent:		
Male	43%	58%
Female	57%	42%
Under age 30	29%	33%
Age 30 to 49	39%	40%
Age 50 or over	32%	26%
Married	60%	64%
Single	23%	27%
Divorced/Widowed	17%	9%
Grade school	33%	17%
High school	42%	40%
Some college	13%	16%
College graduate	12%	26%
White	77%	90%
Nonwhite	23%	10%
Central City	39%	38%
Suburb	33%	36%
Rural	28%	26%
East	42%	36%
Midwest	19%	26%
South	26%	19%
West	14%	19%
Number of Interviews	(94)	(362)

Table 48

RELIGIOUS CHARACTERISTICS OF NON-VIEWERS WITH POSITIVE VS. NEGATIVE ATTITUDES

(Non-Viewers Only)

	Positive	Negative
Percent:		
Protestant	54%	38%
Roman Catholic	31%	37%
Church member	79%	58%
Non-member	20%	42%
Religion - Very Important	69%	29%
Religion - Fairly Important	20%	36%
Religion - Not Very Important	7%	32%
Evangelical	31%	2%
Non-evangelical	69%	98%
Church Attendance		
Once a week or more	44%	23%
2 to 3 times a month	19%	10%
Once a month	16%	8%
Special occasions	13%	31%
None	8%	27%
Number of Interviews	(94)	(362)

APPENDIX

TABLE I

REASONS FOR VIEWING*

(Viewers who had watched at least 1 hour during past 7 days)

"What is your main reason for watching religious television programs?"

Percent	
28%	Enjoyment/I like it
17%	Uplifting/inspiring
14%	Substitute for not attending church
11%	Religious beleifs
11%	Spiritual growth
10%	The preaching/sermon
8%	Information/learning
8%	To grow in my religion
5%	Music/singing
4%	Interested
3%	Wanted to get another point of view
3%	To feel close to God
2%	Entertaining/amusing
2%	Happened to be on
2%	Like individual speakers

NUMBER OF INTERVIEWS (279)

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[*] For all viewers see Table 2

PEARSON CORRELATION COEFFICIENTS - BACKGROUND VARIABLES

	Sex	Age	Marital	Education	Race	Rural	Region	TV
Total Sample (N = 2003)								
Watched past 30 days	.041*	.097*	.080*	-.085*	.098*	.050*	.073*	.094*
Watched past 7 days	.042*	.136*	.081*	-.138*	.022	.096*	.132*	.045*
Hours watched	.046*	.106*	.033	-.138*	.102*	.018	.064*	.129*
Viewers Only (N = 954)								
Watched past 7 days	.001	.029	-.020	-.010	.127*	.062*	.014	.043
Hours watched	.044	.062*	.010	-.112*	.087*	.015	.013	.144*
Sent money	.000	-.049	-.054*	-.038	-.045	-.026	.035	-.030
Amount sent	-.026	.028	-.076*	.029	-.065*	.016	.010	-.072*
Written letters	.034	-.022	.062*	-.003	-.020	-.016	-.028	.006
Received letters	.015	.045	-.019	-.010	-.067*	-.011	-.047	-.032
Gratifications	.124*	.057*	.042	-.045	.017	.056*	.022	.041
Discuss - family	-.020	-.019	.126*	.031	-.053	.029	.040	-.069*
Discuss - friends	.062*	-.011	-.018	.047	-.039	-.001	.045	-.048
Discuss - pastor	-.018	-.018	-.032	.034	-.046	.033	.054*	-.078
Discuss - church people	-.005	.010	-.050	.022	-.049	.040	.068*	-.073

*Statistically significant at or beyond the .05 level

Dichotomous variables: Sex (Male-0/Female-1), Marital (Married, Single-0/Divorced, Widowed-1),
Race (White-0/Nonwhite-1), Rural (Central City, Suburb-0, Rural-1),
Region (Nonsouth-0/South-1)

Gratifications = Additive index of all aspects especially liked about religious TV programs

PEARSON CORRELATION COEFFICIENTS - RELIGION VARIABLES

	Religion - Imp.	Evangel-ical	Church Attend.	Church Work	Church Gratif.	Church Obstacles	Church Satisf.	Religious Exp.
Total Sample (N - 2003)								
Watched past 30 days	.109*	.241*	.137*	.065*	.076*	.005	.091*	.132*
Watched past 7 days	.129*	.247*	.145*	.092*	.118*	.024	.058*	.035
Hours watched	.109*	.263*	.124*	.100*	.115*	.035	.035	.078*
Viewers Only (N - 954)								
Watched past 7 days	.066*	.142*	.053*	.040	.040	.007	.035	.074*
Hours watched	.077*	.204*	.081*	.076*	.084*	.038	.078*	.075*
Sent money	.188*	.150*	.136*	.024	.085*	.016	.071*	.106*
Amount sent	.063*	.148*	.083*	.066*	.103*	.038	.043	.025
Written letters	.042	.096*	.023	.055*	.100*	.022	.034	.049
Received letters	.078*	.121*	.064*	.072*	.104*	.049	.064*	.012
Gratifications	.128*	.269*	.187*	.109*	.454*	.012	.185*	.061*
Discuss - family	.068*	.244*	.119*	.195*	.178*	-.080*	.069*	.027
Discuss - friends	.126*	.214*	.116*	.186*	.148*	-.057*	.107*	.004
Discuss - pastor	.066*	.140*	.150*	.208*	.130*	-.109*	.101*	.022
Discuss - church people	.102*	.168*	.195*	.211*	.180*	-.117*	.145*	.009

*Statistically significant at or beyond the .05 level

Indexes Used: Evangelical (3-item Gallup index, one point each for believing in literal Bible, having had a 'born again' experience, and having tried to convert someone), Church Gratifications (additive index of all aspects of church especially liked), Church Obstacles (additive index of all statements listed as being applicable concerning problems with local church), Gratifications (additive index of all aspects especially liked about religious TV programs)

DISCRIMINANT ANALYSIS: VIEWERS VS. NON-VIEWERS

	Standardized Canonical Discriminant Function Coefficients
Evangelical Index	.650
Age	.332
Race	.174
Region	.173
TV Viewing	.148
Satisfaction with Religious Climate	.146
Education	-.125
Obstacles to Church Involvement	.122
Importance of Religion	.115
Satisfaction with Moral Changes	-.112
Church Work	.108
Church Attendance	.102
Rural Residence	.079
Marital Status	.067
Satisfaction with Local Church	.059

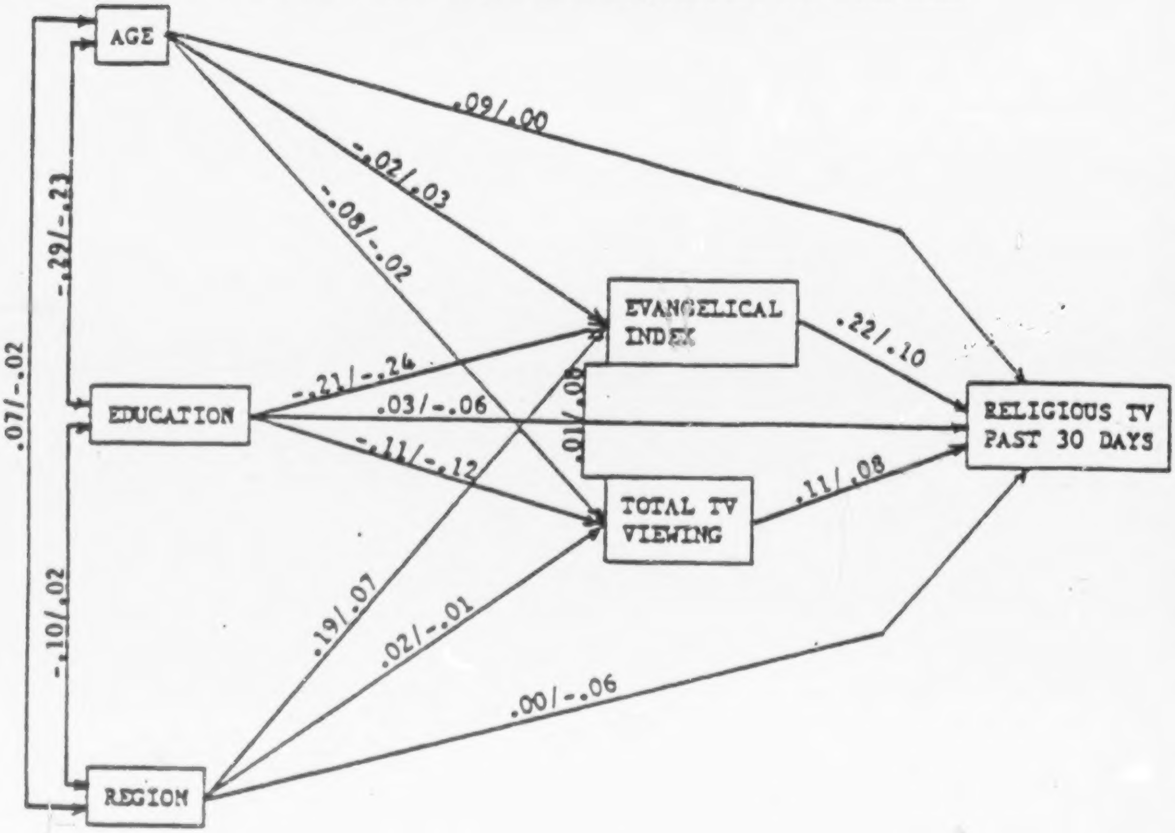
Canonical Correlation = .491

Wilks' Lambda = .759

Cases classified correctly: 72%

PATH DIAGRAM - PROTESTANTS, CATHOLICS

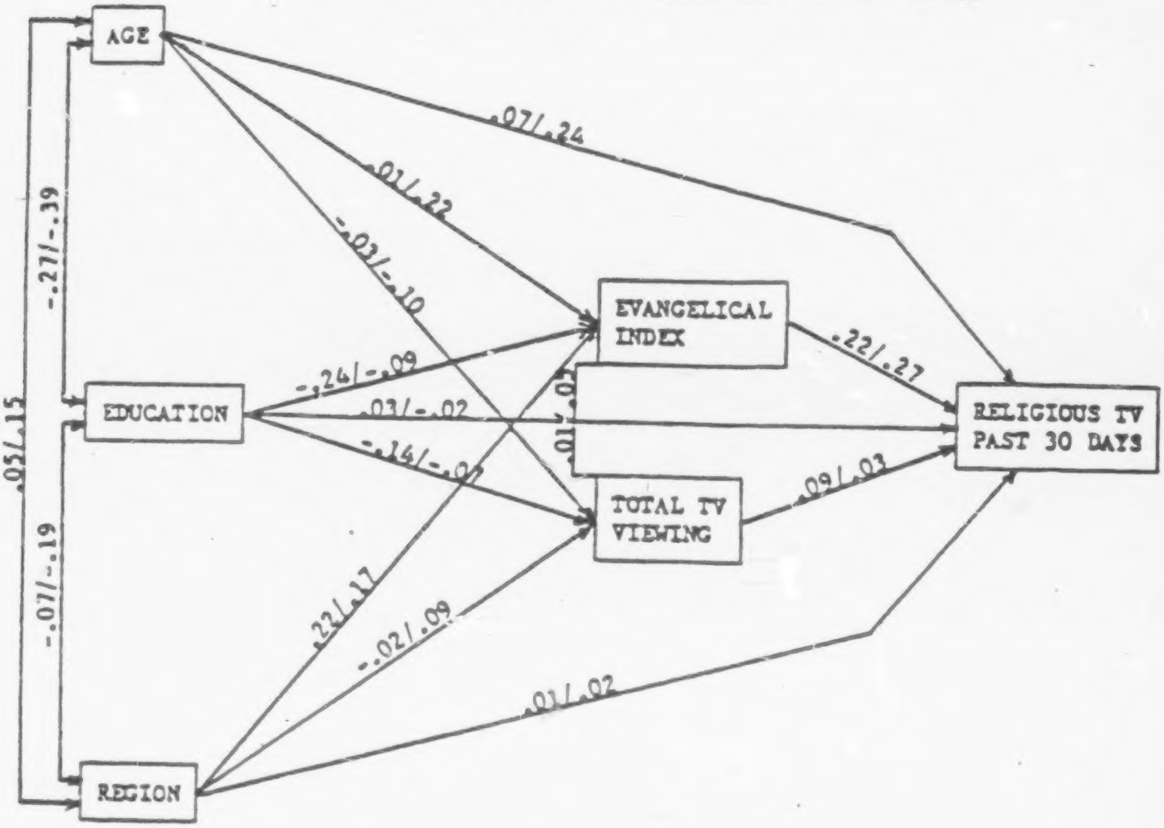
First number represents coefficient for Protestants,
second number represents coefficient for Catholics


AGE
EDUCATION
REGION
EVANGELICAL INDEX
TOTAL TV VIEWING
RELIGIOUS TV PAST 30 DAYS
.09/.00
-.02/.03
-.08/-.02
-.29/-.23
.07/-.02
-.21/-.24
.03/-.06
-.11/-.12
.01/.08
.22/.10
.11/.08
-.10/.02
.19/.07
.02/-.01
.00/-.06

Interpretation: Among Protestants, evangelicalism has the strongest effect in determining whether a person watched religious TV in the past 30 days; this effect largely mediates the effects of education and region; age has a small independent effect, as does total TV viewing. Among Catholics, the effect of evangelicalism is weaker, but still significant; total TV viewing also has a significant effect; and northern Catholics are slightly more likely to watch than are southern Catholics, controlling for the other factors in the model.

PATH DIAGRAM - WHITES, NONWHITES

First number represents coefficient for whites,
second number represents coefficient for nonwhites


AGE
EDUCATION
REGION
EVANGELICAL INDEX
TOTAL TV VIEWING
RELIGIOUS TV PAST 30 DAYS
.07/.24
.01/.22
-.03/-.10
-.27/-.39
.05/.15
-.07/-.19
-.24/-.09
.03/-.02
-.14/-.07
.01/.03
.22/.27
.09/.03
.22/.17
-.02/.09
.01/.02

Interpretation: Among whites, evangelicalism is the strongest predictor of religious TV viewing; it in turn is predicted by lower levels of education and by living in the South; most of the effects of education and region on religious TV viewing flow through these variables' effects on evangelicalism; total TV viewing and age also have independent effects on religious viewing. Among nonwhites, evangelicalism has a strong effect on religious viewing; it in turn is associated with living in the South, lower levels of education, and older age; age also has a strong independent effect on religious viewing; the effect of total viewing on religious viewing is insignificant.

MULTIPLE REGRESSION ANALYSES OF CHURCH INVOLVEMENT

I. Church Attendance (Y)

X_i	a	b_i	Standard error	F	Increment in R^2
Religious TV	3.007	.116	.039	8.99*	.010
Religiosity	3.007	.502	.027	337.24*	.141
Age	3.007	.005	.002	6.81	.010
Education	3.007	-.025	.021	1.46	.001

II. Church Contributions (Y)

Religious TV	.222	-.068	.062	1.20	.002
Religiosity	.222	.517	.044	138.05*	.067
Age	.222	.027	.003	68.52*	.030
Education	.222	.351	.034	106.97*	.031

III. Church Contributions (Y)

TV Contributions	.215	.005	.001	56.78*	.032
Religiosity	.215	.500	.043	133.81*	.062
Age	.215	.026	.003	66.63*	.028
Education	.215	.347	.033	108.60*	.031

*Significant at or beyond the .05 level